Yacine or Hyacinth and Peter Wapato

By John V. Peters

2024

John B. Wapato | Lola Ross | Peter Wapato | Glenn Ross | Eddie Wapato

May 14, 1946

I know of no certain photo of Peter's wife Yacine.

Here is Peter as an old man along with his oldest son John and his younger son Ed.

About the Author

John V. Peters was born in Wenatchee in 1943 and grew up in Manson. He has a bachelor's degree in economics from Grove City College, PA and has taken some master's degree classes in history from Seattle University. He spent two years in the Army (8th Special Forces Group, Ft. Gulick, Panama), worked two years for Old National Bank in Pasco and Kennewick, WA, six years in the budget office of the Seattle School District and 20 years in the finance department of the Boeing Company in Seattle. Since returning to Manson, he has done extensive research into the Wapato Indians and the Moses allotments.

TABLE OF CONTENTS

- Cover page photo of Peter and two of his sons, John Baptiste and Edward
- About the author
- Introduction
- Essay on Yacine Wapato
- Essay on Peter Wapato

Yacine and Peter Wapato and Family

By John V. Peters

Introduction

I have attempted to tell the stories of Yacine Wapato, Peter Wapato, their children, grandchildren and great grandchildren.

I have found no verifiable photo of Yacine or of the young Peter.

At some point after her death Yacine received a large tombstone in the Wapato John Indian cemetery, but she received no public notice of her death on June28, 1912. We don't know why she died at a relatively young age. The silence surrounding her death, by her husband and her daughters Lucy, 14 at the time, and Margaret, 12 at the time, in later years when they were interviewed about their lives, is a mystery. Her death, one would think, must have been a terrible and traumatic blow to these young girls, who suddenly became the women of the family and upon whom a great deal of responsibility must have fallen, including caring for two young children, ages 4 and 1.

There were three older brothers: John Baptiste, age 31, married to Theresa at the time, with a 7 year-old son and a 1 year old daughter and a new baby boy; Louie, age 24, and away

at college at the University of Washington for three more years; Ed, age 17, and living at home. Then there was a younger sister Agnes, age 4, and brother Earl, not yet 2 years old. This must have been quite a burden for Lucy and Margaret along with the loss of their mother. Yet I can find no mention by Lucy or Margaret about the death of their mother or any memory of loss associated with it in the several interviews they had with the local museum director in their later years.

Lucy and Margaret were interviewed multiple times by the Lake Chelan Museum director James Lindston, who left notes of each interview. He didn't ask and they didn't tell anything about their mother and the impact of her early death. Of course, James Lindston didn't know enough of their early lives to ask these questions.

Peter, who was interviewed several times late in his life by newspaper reporters, spoke of himself and never mentioned his wife in any of his reminiscences.

Peter's children left no written memories of their childhood with father and mother. Yacine, or Hyacinth, seems virtually erased from memory.

Peter's story is not easy to tell because his own words, and they are few, have to be taken with great caution. Everything he says and everything that is attributed to him must be taken as suspect and independently verified. He often wove imaginative

stories that showed himself in a noble and elevated light. The realities of his life he ignored completely. He created a mythology of himself which was transmitted to his children and retransmitted and elaborated by some of them, particularly by Louie, Lucy and Margaret. The youngest daughter, Agnes, was the only child who left home and established an independent life elsewhere.

We will see many examples of this as the stories unfold. The problem is not helped by the generally closed-mouth attitude of his children. Louie, Lucy and Margaret, who did leave some words behind, seem to have acted as enablers and protectors of their father's illusions and his presentation of himself as a great Indian chief.

Nowhere do Peter's children speak or write of their father in any personal way.

I can only present the publicly known facts of their lives with little of their subjective individual personalities, which they kept to themselves.

Yacine or Hyacinth Wapato

By John V. Peters

Introduction

In the 1900 United States Census Peter Wapato's wife was designated Yes-Senk. This was presumably the census taker's best effort to put the sound of her name down on paper in English. On a quit claim deed she signed with an X in 1902 and on some lawsuit papers she signed with an X in 1906, her name in 1906 was written as Yacine. In a kind of local census of the "Wapito Settlement—Lake Chelan" recorded at Peter Wapato's house on June 15, 1910, she is identified as "Hyacinthe (Yacine)".

On this local "Wapito" census of June 15, 1910, Hyacinthe (Yacine) is listed as being 47 years old which implies that she was born in 1863. After her early death on June 28, 1912 she was immortalized on her gravestone as Hyacinth. Her gravestone states that she was 45 years old at the time of her death, which implies that she was born in 1867. However, in my judgment, this cannot be true because she and Peter had a child, a daughter Nancy, in 1878 and Yacine would have been only 11 years old at the time of the birth and 10 at the time of her marriage. Genealogical evidence shows that most north central Washington Indian women married at about 20 years of age, give or take a year or two. I also don't think Yacine was

born in 1863, which would make her 14 at the time of her marriage. In my judgment Yacine was probably born in 1857 and was 20 years old at the time of her marriage to Peter Wapato in 1877. Peter was born in about 1854, as indicated on his gravestone, and this would make him 23 years old at the time of their marriage a year earlier. This seems far more reasonable. A birth year of 1859 would make Hyacinth 53 in 1912, the year she died according to her gravestone.

I'm going to call her Yacine because this is the name she went by publicly until 1910, when she was listed as Hyacinthe(Yacine) on an informal Wapato family census. She was named Hyacinth on her gravestone and this is generally how she is known today.

Doc Jim, Yacine and Matilda

Yacine, I will assume, was born in 1859. Her parents were Quatas or Doc Jim, a Yakima (now spelled Yakama) Indian and Yip-yip-in-wat or Agnes, a Wenatchi Indian. They settled in the area of Mission, later known as Cashmere. Yacine's older sister, Matilda, probably born about 1855, married Wapato John's oldest son Charles Wapato. Charles and Matilda lived in the Cashmere area on a homestead until 1890 when they moved to the north shore of Lake Chelan and took over operation of the 168.4-acre Doc Jim homestead he had previously established at the west end of what is now Wapato Lake. Matilda's children later stated that Charlie and Matilda were invited by her father

to care for him and his ranch. I haven't discovered exactly when Doc Jim came to the north shore but his homestead was duly recorded in the official records. In 1906, Yacine indicated that her father had established his homestead 19 years earlier, implying a date of 1887. Doc Jim died in 1893.

Yacine, her marriage and children

Yacine probably married Peter Wapato in 1878. Women in Indian culture generally had a less public role to play than men, not unlike women's roles within the white culture that expanded into the Indian lands. The result is that whereas Peter had numerous references in the local newspaper, Yacine's name appears far less frequently. Much of what we can say about Yacine relates to her children.

She and Peter had their first child in 1879 and named her Nancy. Nancy, as far as we know, thrived up until she was 16 years old. The Chelan Leader of January 24, 1896 gives us our only glimpse of Nancy.

Peter Wapato's daughter, who died last Sunday, was buried at the allotment cemetery Monday.

On Sunday last the 16-year-old daughter of Peter Wapato went over to the happy hunting grounds. It seems that not long ago the young lady in question indulged her appetite with about a quart of dried service berries, which resulted in clogging her

system and ultimately (though not necessarily) in her death. However, when an Indian has something the matter, and gets it in his head that he's going to die, that settles it. Saltpetre won't save him. The tenas klootchman [young woman] in question knew from the first that she was doomed, and her copper-colored relatives thought the same and showed their faith by purchasing a coffin and a shroud in advance. White neighbors happening in found the Indians chanting heathenish dirges over the dying girl, and insisted on sending for Dr. Hayley. That worthy disciple of Esculapius did all he could for her, and but for the red man's fatalism and childish interference, has no doubt that he could have saved the child's life.

The article indicates that Peter and Yacine did not seek help from the white doctor in Chelan, Dr. Haley, until white neighbors realized their daughter was very ill and insisted that Dr. Haley be called in. And Dr. Haley apparently was unhappy and sad that they waited so long to call him in and felt that he could have saved Nancy had he been called in earlier or if Peter had not interfered with his treatment of Nancy. Peter, in 1896, was apparently resistant to stepping outside Indian culture even when the life of his daughter was at stake.

Yacine's second child was John Baptiste, born on July 1, 1880. He lived until April 17, 1949 and I will tell his life story, and that of the other children who lived to adulthood, separately.

The third child was Louie (Ignatius), born March 30, 1888 and he lived until November 3, 1983.

The fourth child was Edward, born May 20, 1895 and he lived until September 9, 1948 when he died from injuries sustained in a car accident.

The fifth child was Lucy (Ha-mah-ka), born on February 5, 1898 and she lived until May 10, 1986.

The sixth child was Margaret (Nah-nou-gha-yet), born on May 19, 1900 and she lived until June 12, 1982.

The seventh child was Agnes, born April 16, 1908 and she died of tuberculosis on October 17, 1946.

The eighth and final child was Earl Alexander, born September 24, 1910 and died of unknown cause on March 24, 1913 at age 2 ½. He died just nine months after his mother's death.

<u>Matilda asks her sister for a small rental payment</u>

Chelan Leader, April 20, 1906

Notice

For the past 13 years the undersigned has not collected rent from Mrs. Peter Wapato for the use of orchard, but gives notice that this year, and every year hereafter, she is expected to pay $5.00 a year. Dated this 14th day of April, 1906. Matilda Wapato.

This notice was repeated in the April 27 issue of the newspaper. Thirteen years before would have been in 1893. This suggests to me that Quatas, or Doc Jim, who homesteaded the property died in 1893. According to Matilda's children, Charley and Matilda came to Lake Chelan from Mission or Cashmere at Doc Jim's request to care for him and operate his homestead.

May 4, 1906

To the Public

The Leader of the 27th inst. had a little notice about my renting an orchard for thirteen years or so, but I have owned the said land 19 years. The orchard was planted 18 years ago. The land was given to me by my father, now deceased. Matilda Wapato sold her homestead and cannot take another one according to the laws of the United States. Mrs. Peter Wapato.

This suggests that Yacine's father, Doc Jim, came to the north shore 19 years before, or in 1887. The orchard that Yacine planted was probably quite small, as the early Indian fruit orchards are described, so the plot of land she refers to Doc Jim "giving her" was probably very small. Doc Jim never transferred title to this plot of his land or any other part of his homestead to anyone. Title to the 168.4 acre homestead remained in Doc Jim's name until it was sold by Matilda Wapato, as Doc Jim's heir, to the Lake Chelan Land Company in 1910.

We may wonder who wrote the words published in the newspaper as being from Mrs. Peter Wapato. Yacine could not have written them. Nor could her husband Peter Wapato. They could have been composed by either of their older boys, John Baptiste or Louie. And there is reason to think that this response to Matilda was motivated by Peter rather than Yacine.

Amicable relations between the sisters

Yacine had signed a quit claim deed on the Doc Jim homestead in 1902, relinquishing any claim to the property. Had Yacine felt that she had a claim to the property this small orchard sat on, she logically might have expressed her claim at this time, but she did not. The quit claim reads as follows:

State of Washington,

County of Chelan.

This is to certify, that on this 23rd day of Aug. A.D. 1902, before me, the undersigned, a notary public in and for the state of Washington, duly commissioned and sworn, personally came Yacine Peter, a married woman to be known to be the individual described in and who executed the within instrument and acknowledged to me that she signed and sealed the same as her free and voluntary act and deed, for the uses and purposes therein mentioned.

Witness my hand and official seal, the day and year in this certificate first above written.

Barnett Stillwell.

(seal) Notary public in and for the state of Washington, residing at Chelan.

Filed for record at request of John Walsh, August 17th, 1903, at 8:04 A. M.

Presumably Matilda asked her sister to sign the quit claim, perhaps distrusting Yacine's husband Peter, and Yacine seems to have had no qualms about signing the document in favor of her sister.

Yacine and Peter File A Lawsuit

Either Yacine (Hyacinth) had changed her mind about the quit claim deed she had signed in 1902 or Peter changed her mind for her. In any case, both of their names, Yacine Wapato and Peter Wapato, appear on the lawsuit dated May 22, 1906 and filed in Superior Court in Wenatchee, Washington, attempting to set aside the 1902 quit claim deed and demanding that one-third of Matilda's homestead be transferred to Yacine as one of three heirs of their father, Doc Jim. Following is their complaint:

COMPLAINT

Yacine Wapato and Peter Wapato, her husband, Plaintiffs,

Vs.

Matilda Wapato and Charley Wapato, Defendants.

Come now the plaintiffs herein, and for cause of action against the defendants, allege as follows:

1. *That the plaintiff, Yacine Wapato and Peter Wapato, are husband and wife, and are Indians; and that the defendants well knew that they were ignorant and unable to speak or understand the English language, and unable to read written or printed documents.*
2. *That the defendants, Matilda Wapato and Charley Wapato, are husband and wife, and Indians.*
3. *That about the month of November, 1898, a patent was issued to the heirs of Jim Quastas, deceased, an Indian, for the following described property, towit:*
   The northwest quarter of the southwest quarter, and lot one in section 14, and the northeast quarter of the southeast quarter and lots four and five in section 15, all in township 28 north, of range 21, E.W.M.
4. *That at the time of the death of said Jim Quastas, deceased, he left the following heirs surviving him: George Moses, a son; Yacine Wapato, a daughter, one of the plaintiffs; and Matilda Wapato, a daughter, one of the defendants herein; that the above were the sole and only*

heirs at law of said Jim Quastas, deceased, and that they were the heirs who made final proof on the homestead of said Jim Quastas, deceased, and to whom patent was issued at aforesaid.

Actual Evidence

Perhaps we should pause here and recall a few facts. The Chelan Leader in 1896 reported that a Miss Agnes Claghorn (not an Indian) filed on the Doc Jim homestead, presumably on the basis that Doc Jim was dead and his homestead may have been abandoned. Matilda Wapato quickly challenged Miss Claghorn's claim and filed her own claim as an heir to Doc Jim and as having lived on the property since about 1890. Matilda's claim was allowed by the Land Register in Waterville and she made final proof on the property in 1897, as announced in the Chelan Leader as follows:

Notice is hereby given that the following settler has filed notice of her intention to make final proof in support of her claim, and that said proof will be made before United States Land Office at Waterville, Wash., on June 8, 1897, viz:
MATILDA WAPATO, one of the heirs of Quatass or Doctor Jim (an Indian)....

Yacine provided no evidence in her lawsuit for her claim that she and her siblings, George and Matilda, jointly made final proof on the property (no such notice of final proof appeared in the Chelan Leader), nor is there any evidence that a patent was issued in 1898 to the three heirs of Doc Jim.

Continuing with the complaint:

5. *That the plaintiffs have made valuable improvements on said described land, as follows: They have built a large amount of fencing, a house, and have put out quite a number of fruit trees, and have constructed irrigation ditches thereon.*
6. *That on or about the 23d day of August, 1902, the said defendants came to the plaintiff Yacine Wapito, and falsely and fraudulently represented to her that they desired to lease the above described premises, and that before they could do so it would be necessary for the plaintiff, Yacine Wapato, to sign a lease as one of the heirs of Jim Quastes, deceased; that at the same time, the said defendants produced a written paper and falsely and fraudulently represented to said plaintiff, Yacine Wapato, that the same was a lease for the above described premises, and the said*

plaintiff verily believing that the written paper was only a lease of the above described premises, signed the same by her mark as Yacine Peter; --a copy of which paper, the same being a deed, is hereto attached and marked "Exhibit A" and made a part of this complaint; said deed was acknowledged before Barnett Stillwell, a Notary Public residing at Chelan County, Washington.

7. *Plaintiff, Yacine Wapato, further gives the court to understand and to be informed, that said deed was not read to her, nor was it explained to her by a anyone; nor was the acknowledgement explained to her, and that she had no way of knowing that the same was a deed, as she had relied entirely upon the representations made to her by said defendants that said instrument was a lease; that she did not at that time, nor has she ever received any money whatsoever nor any consideration for her signing the said deed, but that she was induced to do so wholly by the fraudulent and false representations of said defendants.*

8. *That the plaintiff, Yacine Wapato, has never at any time signed or caused to be signed, or delivered or caused to be delivered any written instrument of whatsoever kind, nature or description, in anywise referring to, relating to or affecting the lands hereinabove described, other than the writing set out as "Exhibit A" hereto attached and made a*

part of this complaint; and that the plaintiff Peter Wapato has never signed any instrument whatsoever conveying his interest in and to said premises to the said defendants.

9. *Plaintiff Yacine Wapato further alleges the fact to be that her name is Yacine Wapato, and not "Yacine Peter" the name signed to said deed, but she further alleges that she made her mark as set out in the deed, fully believing the representations of defendants that it was a lease for the premises and not a complete conveyance.*

10. *Plaintiffs further allege that they have been totally ignorant of the fact that the plaintiff, Yacine Wapto, had signed a deed to the said property, until about the middle of April, 1906, when plaintiffs were informed by the defendants that they had no interest in said property, as they had executed a deed conveying their interest therein to the defendant Matilda Wapato; that the plaintiffs at once caused the records of the County Auditor's office of Chelan County, Washington, to be examined to ascertain the nature of the instrument which had been signed, and said plaintiffs discovered that the statement of defendants that Yacine Wapato had signed a deed were correct.*

11. *That the said defendants refuse to reconvey to the plaintiffs their interest in said property, and to deliver up said deed for destruction and cancellation, but claim that*

they are the absolute owners of the entire property and that the plaintiffs have no interest therein.

12. Plaintiffs allege that the plaintiff Yacine Wapato, being one of the three heirs of Jim Quastas, deceased, and being one of the heirs of whom patent was issued, is entitled to an undivided one-third interest in and to said property.

13. That the plaintiffs have suffered damages in the amount of a reasonable rental value for said premises for a period of four years, which is one thousand ($1000) dollars, and they have also been put to the expense of employing counsel to set aside said deed, the attorney fees being three hundred ($300) dollars therefor.

WHEREFORE plaintiffs pray that the defendants and each of them be compelled to deliver up said deed set out as "Exhibit A" hereto attached and made a part hereof, for cancellation and destruction, and that the same be cancelled and set aside; that defendants be decreed to have acquired no right, title or interest in and to the land conveyed by said deed; that the cloud created by the recording of said deed be removed from the title to the real property described in said deed; that the plaintiffs have judgment against the defendants and each of them in the sum of thirteen hundred ($1300) dollars, together with

their costs and disbursements herein; that they have such other and further relief as law and equity demand.

Yacine Wapato and Peter Wapato, after each being first duly sworn on oath depose and say, that they are the plaintiffs named in the above entitled action; that the above complaint has been read to them, that they know the contents thereof and believe the same to be true.

Subscribed and sworn to before me this 22 day of May, 1906.
NOTORY PUBLIC: C.G. Ridout

Matilda Wapato and Charley Wapato file a demurrer

The next thing that happened in the case is the filing of a demurrer by the defendants' attorneys. A demurrer, according to Law.Com, is "a written response to a complaint filed in a lawsuit which, in effect, pleads for dismissal on the point that even if the facts alleged in the complaint were true, there is no legal basis for a lawsuit. A hearing before a judge (on the law and motion calendar) will then be held to determine the validity of the demurrer." There is no date on the filing but it was probably filed in June, 1906. It reads as follows:

DEMURRER

Yacine Wapato and Peter Wapato, her husband, Plaintiffs,

Vs.

Matilda Wapato and Charley Wapato, Defendants.

Coming now the defendants, Matilda Wapato, and her husband Charley Wapato her husband and others to the complaint of the plaintiffs in this action filed and for the following causes, towit:

That the above entitled court has no jurisdiction of the subject matters of this action.

That the plaintiffs have no local capacity to sue.

That there is a defect of parties plaintiff.

That there is a defect of parties defendant.

That several causes of action have been improperly united.

That the complaint does not state facts sufficient to constitute a cause of action.

That the action has not been commenced within the time limited by law.

W. A. Reneau and John W. Hanna

A hearing date is set

Next, the plaintiffs' attorneys serve notice on the defendants for a hearing of the demurrer to be held on August 6, 1906, or as soon after as can be arranged.

NOTICE

Yacine Wapito and Peter Wapito, her husband, Plaintiffs,

Vs.

Matilda Wapito and Charlie Wapito, Defendants.

To Matilda Wapito and Charlie Wapito, defendants, and to W. A. Reneau and John W. Hanna, your attorneys:

You and each of you will hereby take notice that on Monday, the 6th day of August, 1906, at the hour of ten, a. m., of said day, at the court house in Wenatchee, Chelan County, Washington, or as soon thereafter as counsel can be heard, plaintiffs will call up for hearing the demurrer filed in said cause.

Attorneys for Plaintiffs: Crass & Corbin.

So a hearing on Matilda and Charles' motion of demurrer to dismiss the case was set for Monday, August 6, 1906, "or as soon thereafter as counsel can be heard." The hearing seems to have been rescheduled for Monday, August 13, 1906.

<u>Peter, fearing legal defeat, resorts to murder</u>

On the evening of August 11, 1906 Peter Wapato and his son John participated in the brutal beating of Charles Wapato while he was on his way home from selling a load of hay in Chelan. Then as an unconscious Charles was being driven home by his brother-in-law, Johnnie Abraham, who observed the beating,

Peter's younger son Louie rode up on a horse and shot Charles point blank in the chest with a 30 caliber rifle, killing him instantly. Yacine's son Louie was tried for first degree murder and convicted of manslaughter, receiving a five-year prison sentence, suspended due to his age (18) and remained free on condition of good behavior.

Matilda petitions the court to dismiss the lawsuit

In the spring of 1910 Yacine's sister, Charles' wife Matilda, filed a petition with the Superior Court to dismiss the Peter and Hyacinth lawsuit over her ranch for want of prosecution. After listening to lawyers on both sides the judge dismissed the case on June 2, 1910, freeing Matilda to sell the ranch with an unchallenged title.

Yacine and Peter sell most of their land

The Chelan Leader, April 27, 1911

56,000 For the Wapatos

Special Agent Lipps Pays for Allotments

Money Will Be Invested Here

Indians Seek Agent's Advice as to the Best Disposition to Make of their Money

Old John and Peter Wapato received $56,000 in cash this week, which is the total purchase price paid by the Lake Chelan

company for portions of these two Indians' allotments. Of this sum Peter received $26,000 and Old John $30,000.

The money was handled through the Indian bureau of the interior department and Special Agent Lipps paid the money to the Indians.

Mr. Lipps came up from Wenatchee last Friday expecting to turn the money over to John and Peter at once and leave the following morning. However, the Indians wished his advice and direction with regard to investing these large sums and they refused to accept the money at once. For that reason the agent is still here looking over proposed investments in their behalf.

At the prices received Peter and Old John undoubtedly made remarkably good sales of their land holdings. Each reserved practically 160 acres of his very best land. For the remaining 480 acres in each allotment, Peter received about $55 an acre and John $65 an acre. The land purchased by the company includes, particularly on the Peter allotment, quite a little rough land. In addition to this the Indians have a fee water right for 80 acres for seven years.

White settlers on Howard Flat have contracted to sell one half of their best land to the Methow Valley Irrigation company for $50 per acre, and give one half of their remaining holdings for water on what they have left; and they consider they made a good deal.

Apparently after receiving this money for the sale of most of their land to the Lake Chelan Land Company, Hyacinth purchased two lots in the new town of Manson, lots 11 and 12 in Block 7, and these lots remained in her name.

An early death

Yacine herself died on June 28, 1912 of unknown cause at about age 53.

No notification or obituary appeared in the Chelan Leader newspaper at the time of Yacine's death to memorialize or recognize or celebrate her life or to explain why she died at a relatively young age. The family survivors were Peter (57) and their children John Baptiste (31), Louie (24), Edward (17), Lucy (14), Margaret (12), Agnes (4) and Earl (not yet 2). Peter spoke broken English but John Baptiste and Louie were both very proficient in speaking and writing English at this time. Either one of them could have written up an obituary and life story of their mother for the newspaper. If Peter had wanted to memorialize Yacine (Hyacinth) he had the family resources to easily do it. But within the Peter Wapato family it seems that nothing, or almost nothing, happened without Peter's prompting or nod of approval. And apparently Peter withheld such prompting or approval in this case. Had the Peter Wapato family prepared and published an obituary in memory of Yacine

we might know a good deal more about her. As it is, we know almost nothing about her personality or character.

Memories of their mother

In the long years following her death, none of her children ever mentioned their mother in interviews. The closest thing to a mention of Yacine by her children occurred during an interview by Jim Lindston of the Lake Chelan Museum with Louie, Lucy and Margaret. They were looking at an Indian blanket and Louie commented that his mother made him such a blanket when he was a boy and he added "I wish I still had that blanket." Perhaps most surprisingly, Lucy and Margaret, only 14 and 12 at the time of their mother's death, never discussed this period. It must have been difficult. Not only did these girls lose their mother, but they suddenly became the "women of the house" and undoubtedly were expected by Peter to pick up the domestic duties of cooking, cleaning and caring for the younger children, Agnes (4) and Earl (not yet 2). This period must have left an indelible impact on both Lucy and Margaret, but they never made any reference to it during interviews with Jim Lindston during the 1960s and 1970s. Perhaps it was just too painful to revisit that time and those experiences. Or perhaps the subject of Yacine's death was simply taboo in the Peter Wapato family.

Yacine's land legacy

Two lots in Manson were still registered under the name of Hyacinth Wapato in 1936.

Chelan Valley Mirror, January 23, 1936

An article under the title of "The Town of Chelan" contained the following:

...I shall on the 25th day of April 1936 at 9:00 o'clock a. m. at the front door of the Town Hall in the town of Chelan in the County of Chelan, State of Washington, sell the following described lots, tracts or parcels of land or other property to satisfy the full amount of local improvement assessments, interest, penalty and costs adjudged to be due thereon....

Hyacinth Wapato	*Lot 11*	*Block 7*	*Chelan*	*42.99*
Hyacinth Wapato	*Lot 12*	*Block 7*	*Chelan*	*69.37*

T. J. East

Treasurer Chelan, Washington

The figures on the right after the lot and block numbers are the amounts owed on the properties, $42.99 and $69.37 respectively. Many land owners in the Chelan and Manson area were behind in their property tax assessments, were identified similarly in the newspaper and were threatened with the auction of their properties unless the sums owned were

paid before the 25th of April 1936. Peter Wapato paid the property assessments and these lots remained under his control. They were fee simple lots when first purchased by Hyacinth and remained so. Eventually they passed down through the family from Peter Wapato to the Wapato Heritage Corporation set up by Bill Evans. Bill's three grandsons by his daughter Nancy eventually had control of Wapato Heritage and these properties.

Yacine's gravestone

Hyacinth's headstone in the Wapato Indian cemetery holds engravings for three people. The engravings appear exactly as follows:

HYACINTH

WAPATO

DIED

JUNE 28, 1912

AGED 45 YRS

NANCY

WAPATO

AGED 16 YRS

EARL

WAPATO

AGED 2 YRS

And on the large base of the headstone is printed

WAPATO.

I noted earlier that the age of 45 in 1912 is entirely unrealistic and she was probably 53 years old when she died.

Puzzling Questions Remain

Could Yacine (Hyacinth) have died while giving birth? Did she contract some disease? Did she die from an accident? Something else? It doesn't appear that we will ever know the truth unless some undiscovered interviews or papers penned by Yacine's children are found.

HYACINTH
WAPATO
DIED
JUNE 28,1912
AGED 45 YRS.
NANCY
WAPATO
AGED 16 YRS.
EARL
WAPATO
AGED 2 YRS.
WAPATO

Last publication, May 21, 1897.

Notice for Publication.

Land Office at Waterville, Wash.,
April 22, 1897.

Notice is hereby given that the following-named settler has filed notice of her intention to make final proof in support of her claim, and that said proof will be made before United States Land Office at Waterville, Wash., on June 8, 1897, viz:

MATILDA WAPATO, one of the heirs of Quatass or Doctor Jim (an Indian), who made H'd application No. 1085 for the nw¼ sw¼ lot 1, section 14; ne¼ se¼ lots 4 and 5, section 15, Twp 28 N., R. 21, E. W. M.

She names the following witnesses to prove her continuous residence upon and cultivation of, said land, viz:

Martin Venneberg, Jay D. Berrier, John Walsh, Wm. Gibson, all of Chelan, Wash.

R. W. STARR, Register.

First publication, April 30, 1897.
Last publication, June 4, 1897.

Beautiful Lake Chelan.

It doesn't matter whether it is seen when

Peter Wapato

By John V. Peters

Peter Enters The Historical Record

Peter's early years growing up with his father Wapato John along the Columbia river are lost in the mist of time. The early records of Wapato John don't mention Peter, at least not by his Indian or English names. If there was anything remarkable about his early years there is no record of it.

Our earliest glimpse of Peter comes from a story written by historian Mrs. L. O. Anderson (Eva Anderson), then of Chelan, published in the Wenatchee World on July 28, 1944. Ben Martin, who operated a store in "Old Okanogan" from 1883 to 1887, was looking to move on. Anderson writes "Pete Wapato sold Martin the idea of coming to the region," referring to the region of Lake Chelan. Ben Martin is quoted as saying "Pete was a handsome young Indian when I first knew him. With his wife and baby John he used to ride over to 'Old Okanogan' to trade with me. Once the lad lost his cap in my store. We searched everywhere but in vain. Weeks later I found it in a keg of nails." Anderson continues, "Upon Wapato's recommendation, the Martins [Ben and his wife Mary Hoppe, who married on April 18, 1883] homesteaded high on a flat two

miles north of the lake. From there, heaven seems close. There's also an exquisite view of the lake. The 'slide,' directly across, looks close enough to touch." "The main inducement for this spot, so far above the lake, was due to three springs. In an early day there was no other mean of irrigation. However, the springs never furnished the volume of water expected. Only limited acreage could be cultivated. Peter Wapato helped Martin plow and do other work in emergencies. The two men were always close friends and neighbors. In the absence of a doctor, Madeline, mother of Pete, officiated at the birth of one of the Martin children."

From Federal Censuses beginning in 1900 and from comparative data about his siblings, we can confidently give Peter's birth year as 1854. The Indians had no written language and kept no records of births other than oral ones, so that until the Western idea of recording birthdates took hold the best we can do is cite a year of birth and then only with approximate confidence. Peter's tombstone gives his birth as 1854 and his death as 1949, recorded in the Chelan Valley Mirror as October 28, 1949.

Therefore, Peter was 29 years old when Ben Martin and his wife Mary set up their store in Old Okanogan in 1883 and Peter was 34 years old when he convinced Ben and his wife to move to the north shore of Lake Chelan and homestead near some

springs two miles back from the lake in 1887. Peter had married Yacine of the Entiat tribe, probably in 1878 when Yacine was 19 years old (born in 1859). We know they had a daughter, Nancy, in 1879 because her death at 16 years of age on January 20, 1896, was reported in the Chelan Leader. Baby John referred to in the Ben Martin story was John Baptiste, who was born July 3, 1881. Baby John was just two years old in 1883 and six years old in 1887 when Ben Martin moved to Lake Chelan. Peter and Yacine's next child, at least the next surviving child, was son Louie who was born on March 20, 1888, the year after Ben Martin took up a homestead on the north shore. We can see that some 29 years of Peter's life had passed before we get even a glimpse of him in the historical record.

Ben Martin's View

Pete was a handsome young Indian when I first knew him. With his wife and baby John he used to ride over to 'Old Okanogan' to trade with me. Once the lad lost his cap in my store. We searched everywhere but in vain. Weeks later I found it in a keg of nails.

This is how the pioneer Ben Martin recalled his long time friend Peter Wapato during an interview with teacher and historian Eva Anderson in 1944.[1] Eva Anderson wrote:

Pete Wapato sold Martin the idea of coming to the region [of Lake Chelan]. Owner, as early as 1883, of the 'Old Okanogan' trading store (near present town of Douglas), Martin wanted a new location. Indians bought his building and moved it from the Big Bend country to Lake Chelan. Part of the material was carried on horseback. It was a task to ferry it across the Columbia. But the lumber was sturdy pine, sawed long ago on Badger mountain.

The Indians paid Martin ten yearlings. Ten different red men each furnished one. For years the reconstructed store building has been known as the 'Old Indian Church.' It's a historic landmark.

---

[1] "Historic Indian Church Once Old Okanogan Store: First White Man To Live On Chelan's North Shore Sees Amazing Changes," Wenatchee Daily World, July 28, 1944, under byline of Mrs. L. O. Anderson (more generally known simply as Eva Anderson). Ben Martin was born, according to his obituary, on Janurary 18, 1855. Peter is thought to have been born in 1854, as shown on his gravestone in the Wapato Indian Cemetery. The two men were virtually the same age and seemed to take to one another from their first meeting. Ben died February 26, 1947 at age 92. Eva Anderson commented about her interview "Martin looks younger than his 88 years. Until he had a slight stroke a few years back his memory was perfect." Ben and his wife, Mary Hoppe, married April 18, 1883 at Cheney, Washington. "That same year, they moved to Douglas county and in 1887 came to Chelan, where they have since lived," according to Mary Martin's obituary. She was born September 23, 1857 at St. Louis, Missouri, and died November 24, 1943 at her home. The church referred to in the newspaper article's title was initiated by Wapato John, the leader of the north shore Indians, and seems to have been built in 1888. It was consecrated by the Catholic Priest Father DeRouge as John the Baptist church, with the initials J.B. carved above the entrance. Wapato John held services every Sunday for the north shore Indians and sometimes whites from the area also attended. Occasionally a traveling priest would officiate at the Sunday services. The church fell into disuse and neglect after Wapato John's death in 1911 and accidentally burned down on October 29, 1953 when a nearby controlled brush fire got out of control.

Upon [Pete] Wapato's recommendation, the Martins [Ben, Mary and their young son Fred] homesteaded high on a flat two miles north of the lake. From there, heaven seems close. There's also an exquisite view of the lake. The 'slide' [known locally as Slide Ridge], directly across. It looks close enough to touch. Purplish pink it is glorious at sunrise, mysterious when veiled and with mist and terrifying in embattled storms.

The main inducement for this spot, so far above the lake, was due to three springs. In an early day there was no other means of irrigation. However, the springs never furnished the volume of water expected . Only limited acreage could be cultivated. Peter Wapato helped Martin plow and do other work in emergencies. The two men were always close friends and neighbors. In the absence of a doctor, Madeline, mother of Pete, officiated at the birth of one of the Martin's children.

Mrs. Martin Talented Musician

A city girl and former pipe organ player in a big Minneapolis church, Mrs. Martin tried to adapt herself to pioneer life. For over 40 years she gave piano, violin and guitar lessons. Among her pupils—from the time he was 4 until 17—was Bobbie Evans [grandson of Peter Wapato, son of Peter's daughter Lucy], rated at the University of Washington as a musical genius.

With this fond remembrance from 1944 by Peter's long time friend Ben Martin we will now go back in time to the mentions of Peter in the Chelan Leader newspaper.[2]

December 31, 1891

Last Sunday Wapato Pete and others went up to a cave above the mouth of Twenty-five mile creek, where bear signs had been noticed, and on attempting to enter they heard the animal growl ferociously and judiciously beat a retreat. On Sunday a party went back to effect the capture of the bear if possible....

May 18, 1893

Alston Hale called Monday and stated that Wapato Peter, one of the allotment Indians, has recently discovered a good article of coal on the north side of Lake Chelan about half way up the lake.

June 15, 1893

On Monday evening Wapato Peter, an Indian who has already acquired quite a reputation as a prospector, brought to this office some fine specimens of coal, very much resembling

---

[2] Britt C. DeWitt came to Chelan in 1891 and established the Chelan Falls Leader, located at Chelan Falls. By August 1891 he had relocated to the town of Chelan and renamed the paper the Chelan Leader. His first issue, Vol. 1, No. 1, came out on Thursday, August 6, 1891. It was essentially a one-man newspaper so that we get his own perceptions on people and events. Wapato John, his extended family members and other Indians who accepted his leadership moved from Maple Creek along the Columbia river to the north shore of Lake Chelan in 1879 after being told by the United States Army they must move onto the newly established Columbia Indian Reservation.

that of Rock Springs, Wyo., of which he claims to have discovered a wide vein some time last fall on the Entiat mountains about three days journey from Chelan. Such a coal vein would be worth a mint of money if a "Boston" man [white man] should find and locate it and is worth hunting up.

January 24, 1896

Peter Wapato's daughter, who died last Sunday, was buried at the allotment cemetery Monday.

On Sunday last the 16-year-old daughter of Peter Wapato went over to the happy hunting grounds. It seems that not long ago the young lady in question indulged her appetite with about a quart of dried service berries, which resulted in clogging her system and ultimately (though not necessarily) in her death. However, when an Indian has something the matter, and gets it in his head that he's going to die, that settles it. Saltpetre won't save him. The tenas klootchman [young woman] in question knew from the first that she was doomed, and her copper-colored relatives thought the same and showed their faith by purchasing a coffin and a shroud in advance. White neighbors happening in found the Indians chanting heathenish dirges over the dying girl, and insisted on sending for Dr. Hayley. That worthy disciple of Esculapius did all he could for her, and but for the red man's fatalism and childish interference, has no doubt that he could have saved the child's life.

Some comments may be helpful here. Peter was born about 1854 and was 41 at this time. Hyacinth was probably born about 1859 and was 37 at this time. Since this 16-year old girl was born in 1880, the pair may have married in 1879 when Peter was 24 and Hyacinth was 20. Hyacinth's gravestone in the Indian cemetery holds three engravings and one of them is "Nancy Wapato, Aged 16 years." This description fits the girl who died in 1896. She probably was Peter and Hyacinth's first child.

March 24, 1896

The Chelan Golden

Peter Wapato, a well known Indian fruit grower on Lake Chelan, has the honor of producing a new and desirable variety of apple. It is a seedling and has been named the Chelan Golden.

June 18, 1897

Mrs. Matilda Wapato, Peter Wapato and others went up to the Okanogan last week to attend Catholic meeting. It is expected that Bishop O'Dea and another priest will visit the allotment church on Lake Chelan next Sunday, so it is learned from Charlie Wapato.

July 16, 1897

Peter Wapato called Saturday to subscribe for the Leader. Mr. W. doesn't kumtux Boston wawa paper [understand the

American newspaper], but he has a bright son [John Baptist, his oldest son] who has attended school and knows how to read, and they propose to keep the run of current events. Peter brought to town some very large, fine flavored black cherries and reports the fruit crop as pretty good in his neighborhood.

August 6, 1897

Peter Wapato was in town Saturday with a quantity of apples and peaches, and favored the Leader with a choice selection.

November 5, 1897

The Leader's solitary Indian subscriber, Peter Wapato, brought some fine King apples to this office the other day in payment of his subscription.

February 11, 1898

Born, on Friday, February 4th, to Mr. and Mrs. Peter Wapato, a daughter.

We are sorry to learn that Mr. Peter Wapato's wife is very sick.

This refers to the birth of Lucy Wapato, who gave her birth date as February 5, 1898, throughout her 88 year lifetime.

April 1, 1898

From Mr. Peter Wapato, one of our most highly respected Indian citizens, who called Saturday evening to get some

location notices, it is learned that what is believed to be a good mineral find has been made in the neighborhood where Messrs. Venneberg, J. A. Green and Peter Wapato reside, the Messrs. Green having located four claims and Mr. W. one. The latter says he first discovered the ledge four years ago and located two claims, but afterwards abandoned them. The rock, of which he left some samples at this office, looks very promising, carrying gold, copper and probably some silver, according to an assay Peter had made the first time he made the locations. The property is not far from Mr. Alan Royce's place, close to the lake, and can be very easily and cheaply handled if it proves to be valuable. Peter says he will put in his spare time this summer developing his claim and will run a tunnel in on the ledge.

September 26, 1901

Peter Wapato reports the elusive wild goose making himself pretty frequent on the allotments of late.

November21, 1902

Louie [Peter's second son, then 14] *and Peter Wapato, allotment Indians, got a bear Saturday up in the mountains opposite 25-mile creek, under circumstances which took nerve such as warriors of olden time possessed. They were out hunting and came upon a bear track leading to a cleft or narrow cave in the rocks. They went in and followed it up until the passage became a mere slit in which Peter lay down and*

crawled in sideways carrying a torch, Louie waiting outside. Presently Peter saw something move, which he poked with his gun barrel, to be sure it was Bruin. Then he fired and it jumped up and he shot again killing it.

January 23, 1903

Taken Up

By the undersigned, about January 7, 1903, the following described strays, towit:

One black Jersey bull calf, a year old coming spring, notch on under side of right ear, no visible brand.

One sorrel colt, coming two years old in spring, small white spot in forehead, no visible brand.

The owner, or owners, is hereby notified to prove property, pay charges and take them away, otherwise they will be sold according to law.

Dated this 13th day of January, 1903, at Allotments on Lake Chelan, Wash.

Peter Wapato.

March 24, 1905

The Chelan Golden

Peter Wapato, a well known Indian fruit grower on Lake Chelan, has the honor of producing a new and desirable variety of apple. It is a seedling and has been named the Chelan Golden. It is said by those who have seen it to be a beauty, looking somewhat like a Pearmain, and is the only one of the kind in the world. Its fruit will average 4-tiers, but unfortunately only one box can be secured for the Portland exhibit, Peter having previously disposed of the balance of the crop.

I am including the story that follows in the Peter narrative as well as in the Yacine narrative because it is critically entangled with Peter's later murdering his half-brother Charles.

April 20, 1906

Notice

For the past 13 years the undersigned has not collected rent from Mrs. Peter Wapato for the use of orchard, but gives notice that this year, and every year hereafter, she is expected to pay $5.00 a year. Dated this 14th day of April, 1906. Matilda Wapato.

This notice was repeated in the April 27 issue of the newspaper. Thirteen years before would have been in 1893. This suggests that Quatass, or Doc Jim and the father of both Yacine and Matilda Wapato, who homesteaded the property in question died in 1893. According to Matilda's children, Matilda and her

husband Charles Wapato, Wapato John's oldest son, came to Lake Chelan from Mission or Cashmere at the aging Doc Jim's request to care for him and manage his homestead.

May 4, 1906

To the Public

The Leader of the 27th inst. had a little notice about my renting an orchard for thirteen years or so, but I have owned the said land 19 years. The orchard was planted 18 years ago. The land was given to me by my father, now deceased. Matilda Wapato sold her homestead and cannot take another one according to the laws of the United States. Mrs. Peter Wapato.

This suggests that her father, Doc Jim, came to the north shore 19 years before, or in 1887. The orchard Mrs. Peter Wapato planted was probably quite small, as the early Indian fruit orchards are described to be, so that the plot of land she refers to Doc Jim giving her was probably very small. Doc Jim never transferred title to this plot of his land or any other part of his homestead to anyone. Title to the 168.4 acre homestead remained in Doc Jim's name until Matilda filed final proof on the homestead in 1897. Matilda Wapato leased the land to C & O Nursery in 1907 and sold it to the Lake Chelan Land Company in 1910. Mrs. Peter Wapato or Yacine signed a quit claim deed on this Doc Jim homestead in 1902, apparently amicably at her

sister's request, relinquishing any claim to any part of the property.

At this point we will digress from the Chelan Leader reports to describe a civil case filed in Chelan County Superior Court by Yacine, aka Hyacinth, and Peter Wapato against Wapato John's oldest son Charles and his wife Matilda. Matilda and Yacine are sisters and both are daughters of Doc Jim or Quatass.

In the filing Yacine and Peter are described as "ignorant and unable to speak or understand the English language, and unable to read written or printed documents." Further "about the month of November, 1898, a patent was issued to the heirs of Jim Quastas" and "at the time of the death of said Jim Quastas, deceased, he left the following heirs surviving him: George Moses, a son; Yacine Wapato, a daughter, one of the plaintiffs; and Matilda Wapato, a daughter, one of the defendants herein; that the above were the sole and only heirs at law of said Jim Quastas, deceased, and that they were the heirs who made final proof on the homestead of said Jim Quastas, deceased, and to whom patent was issued at aforesaid."

We will pause here to add a few documented facts to offset these assertions. The Chelan Leader in 1896 ran an article stating that a Miss Agnes Claghorn filed on the Doc Jim homestead at Lake Chelan, presumably on the basis that Doc

Jim was dead and his homestead may have been abandoned. Matilda Wapato quickly challenged Miss Claghorn's claim and filed her own claim as an heir to Doc Jim and as having lived on the property since about 1890. Then Matilda made final proof in her own name alone on the property in 1897, as announced in the Chelan Leader. Yacine provided no evidence in her lawsuit for her claim that she and George and Matilda made final proof on the property (no such notice of final proof of claim appeared in the Chelan Leader), nor that a patent was issued in 1898 or at any time to the three heirs of Doc Jim

The filing goes on to claim that Yacine was tricked when she signed a quit claim deed in favor of her sister, Matilda, on the Doc Jim property on August 23, 1902, four years before, and that Yacine thought she was signing a rental agreement with Matilda for the one-third of the property Yacine now claims. The suit, however, says nothing about Matilda paying anything on any supposed rental agreement. The quit claim deed was signed by Yacine in front of a notary public who swore and signed a written oath at the time that Yacine understood the nature of the instrument she was signing. The notary's oath follows:

State of Washington,

County of Chelan.

This is to certify, that on this 23rd day of Aug. A.D. 1902, before me, the undersigned, a notary public in and for the state of Washington, duly commissioned and sworn, personally came Yacine Peter, a married woman to be known to be the individual described in and who executed the within instrument and acknowledged to me that she signed and sealed the same as her free and voluntary act and deed, for the uses and purposes therein mentioned.

Witness my hand and official seal, the day and year in this certificate first above written.

Barnett Stillwell.

(seal) Notary public in and for the state of Washington, residing at Chelan.

Filed for record at request of John Walsh, August 17th, 1903, at 8:04 A. M.

The bottom line is that Yacine asks the court to award her "an undivided one-third interest in and to said property," "damages in the amount of a reasonable rental value for said premises for a period of four years, which is one thousand ($1,000) dollars, and…the attorney fees being three hundred ($300) dollars."

The defendants in this civil action, Matilda and Charles Wapato, consulted attorneys and filed a demurrer, probably in June although the document is undated. A demurrer, according to

Law.Com, is "a written response to a complaint filed in a lawsuit which, in effect, pleads for dismissal on the point that even if the facts alleged in the complaint were true, there is no legal basis for a lawsuit. A hearing before a judge (on the law and motion calendar) will then be held to determine the validity of the demurrer." The Chelan Leader stated on August 17, 1906 that a hearing on the demurrer had been scheduled for August 13, 1906, a Monday.

Peter seems to have feared defeat in court, however, because before Monday arrived Peter and his two oldest sons, John Baptiste (24) and Louie (18) took direct action on Saturday evening, August 11, 1906. The Chelan Leader tells the story.

August 17, 1906
Charlie Wapato, one of the most industrious and best respected of the Chelan Indians, is dead; and his nephew, Louie Wapato, is in the hands of the law and must answer for his death.

The tragedy occurred last Saturday evening between eight and nine o'clock on the public highway near the Indian allotments about eight miles west of Chelan. While Charley Wapato, the victim, was driving home in an empty hay rack, he was overtaken by his nephew, John B. Wapato, who rode up on horseback. The long-standing quarrel was renewed and blows followed. While they were thus engaged, Peter Wapato, father of John B. and a half-brother to Charley, came up and took part

in the fight. He knocked Charley down and pounded him into insensibility. At this time Joe Mishka, one of Charlie's white neighbors, and John Abraham, another Indian [and brother-in-law to Charlie and Peter] took charge of Charley and his team and started to drive them home. A mile farther on they were overtaken by Louie Wapato, a younger son of Peter's, who rode up and deliberately fired into the prostrate body of the injured Indian, with a 30 caliber rifle. The bullet entered the breast near the base of the neck and passed entirely through the chest, causing instant death.

These are substantially the facts as testified to at the inquest by Joe Mishka and his wife, who was an unwilling witness to a part of the tragic enactments and who alone of all the witnesses, except his own wife, could give a lucid and detailed account of the affair, and by John Abraham, who was the only witness to the shooting.

It is not unlikely that Louie will not be held alone responsible for the killing. The remains of the deceased showed that the beating administered before the shooting occurred had been merciless. The features were pounded almost out of semblance to a human countenance.

The above is an extract from the longer article of August 17 and consists of paragraphs 2, 5, 6 and 13. It includes all of the reported testimony given at the inquest and Editor DeWitt's

opinion that Peter and John Baptiste also have responsibility in Charlie's death. Indeed, from the testimony at the inquest about Peter's beating or stomping of Charlie after knocking him to the ground, this beating alone may have led to Charlie's death even if he had not been shot later by Louie. And all the evidence before and after Charlie's death tells us that Peter had close control over his sons and Louie could not have raced off to shoot Charlie unless Peter encouraged him or approved of his action. My judgment is that, whatever course the law took regarding Charlie's death, history will judge Peter responsible for murdering his oldest brother.

Charley's body was examined by Dr. Henry W. Wentworth, who testified at the inquest and was also subpoenaed to testify at Louie's first-degree murder trial the following November. Peter Wapato and his son John Baptiste were never charged nor did they testify at Louie's trial. Louie was found guilty of manslaughter and given a five-year prison sentence, suspended because of his youth but conditioned on good behavior.

The quarrel mentioned in the article on the inquest referred to a lawsuit that Peter and Hyacinth had filed on May 22, 1906, seeking one-third of Charlie and Matilda's ranch. Yacine wanted to withdraw a quit claim deed she signed before a notary public on August 23, 1902, giving up any claim to her father's homestead. The case had not yet been argued in court

but Peter seems to have been pessimistic about his chances of winning because just a few days before the murder the Indian Agent from Nespelem was brought to town and asked to intervene, apparently on Peter's behalf. The Indian Agent met with the parties in Lakeside on August 7 and 8, as reported in the Chelan Leader, but told them he had no authority over the case.

Perhaps this is what set Peter and his sons on a murderous path, although the murder of Charlie had no effect on the status of Matilda's homestead. Peter, John B. and Louie seem to have left no record explaining their motives or roles in the beating and murder of Charlie. Peter and Hyacinth's lawsuit over Matilda's ranch fell fallow but was not withdrawn. Murdering Charlie had accomplished nothing in terms of Peter's attempted land-grab of one-third of Charlie and Matilda's property.

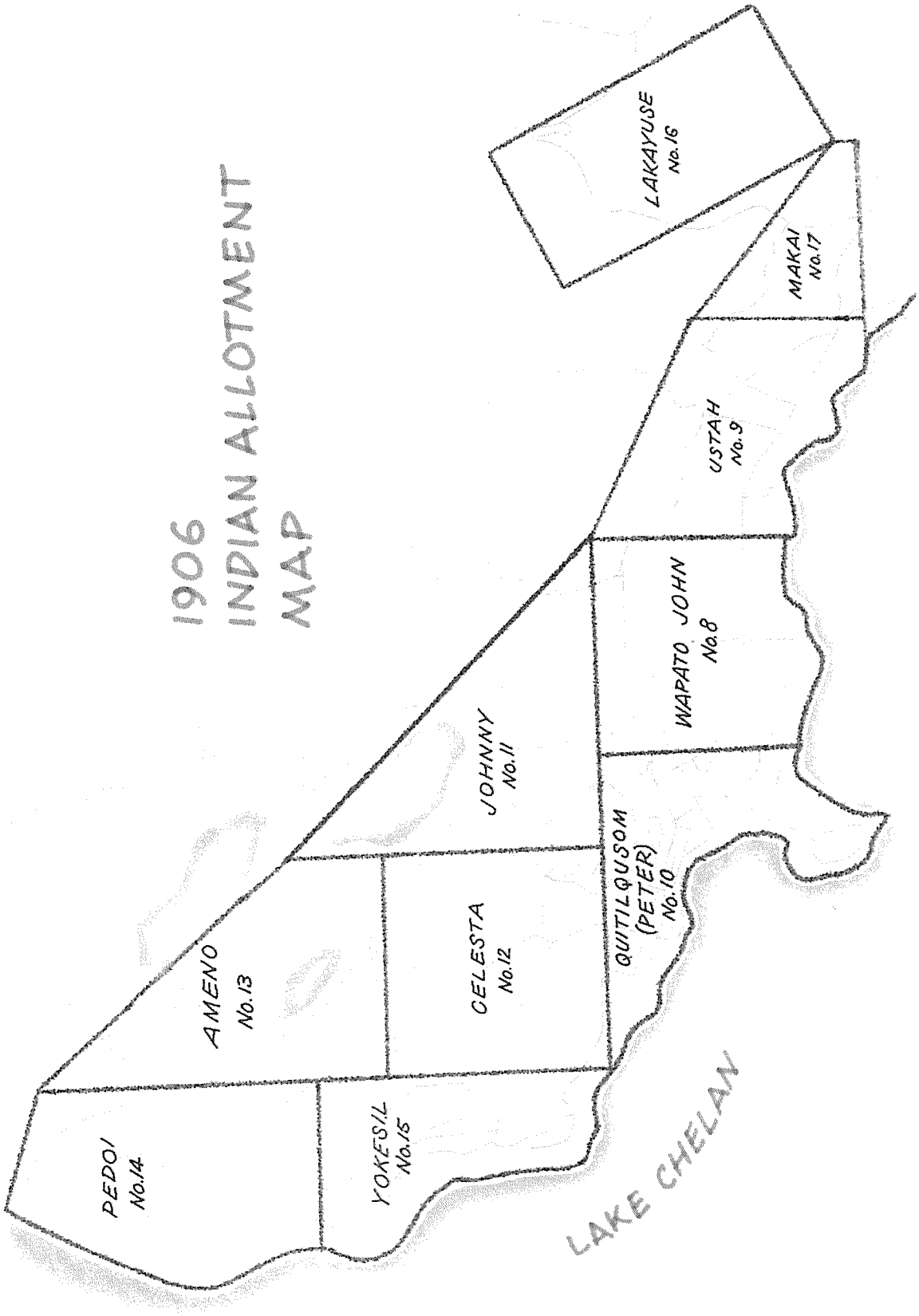
I go into a great deal more detail about the murder and Louie's trial and all of the issues that swirled in the Chelan and Wenatchee newspapers and in the courtroom in my paper on the murder of Charles Wapato. Peter, John Baptiste and Louie never addressed the murder or any issues surrounding it during their lifetimes and left no records that shed any light on the subject. No interviewers ever asked them about the murder.

In the spring of 1910 Matilda filed a petition with the court to dismiss the Peter and Hyacinth lawsuit over her ranch for want of prosecution. After listening to lawyers on both sides the judge dismissed the case on June 2, 1910, freeing Matilda to sell the ranch with an unchallenged title.

Peter's murder of his brother Charlie destroyed forever any threads of unity among the Wapato family members and the community of Indians closely associated with Wapato John.

General Land Issues On the North Shore

Investors and developers had been visiting the north shore area of Lake Chelan and assessing its development potential for agriculture, irrigation and white settlement since at least 1902. And this was no secret. Any strangers spending time in the area would be noted and inquiries made. And this would have been a subject of much conversation. Nor did the developers work in secrecy. On December 23, 1904, the Chelan Leader had a long article "Patents in Fee to Indian Allottees." This article reported on a bill introduced in the U.S. Congress seeking to award Moses Allotment holders fee simple titles to their land. This would enable individual Indian allotment holders to bargain and sell all their property to developers without the involvement of the Department of the Interior. Development plans had proceeded far enough along that on April 14, 1905,



This map was drawn from the 1906 Indian allotment map in Wayne Stanford's Glimpses of Manson History [pg. 9] *laid over Google Earth image. It shows only the allotments in Manson.* By Ron McGaughey, LCHS.

the Chelan Leader published a long article about the proposed project and endorsed it wholeheartedly.

Big Irrigation Project

There is a large area of land, lying along the north shores of Lake Chelan for about twenty miles from town, that is fairly productive as it is, but would be benefited many fold by being irrigated. There is a very perceptible difference between these lands and the bench lands farther back and higher, which do not need irrigation. It is estimated that about 2,500 acres could be irrigated and made immensely valuable.

Mr. R.H. Lord had had a project on hand for the past year and a half to irrigate this territory. It is proposed to take the water from Mitchell creek, and Long Hair and Chas. Wapato lakes. The length of the main canal would be about 23 miles, besides about seven miles of laterals. A large part of the distance has had a preliminary survey and The Leader is informed that Mr. Lord has succeeded in interesting with him in the project gentlemen representing ample capital to complete the ditch and put on the water; and that as soon as the contracts are all signed up, the survey will be completed and dirt will fly on the ditch, which would employ probably 100 men and teams for some time, and cause to be expended a large sum of money in the community, to say nothing of the immediate availability of hundreds of small farms, the increased productiveness of the

soil and the great increase in population consequent upon such an improvement.

It is understood from Mr. Lord that four-fifths of the acreage under the proposed ditch has been either contracted or promised already, and that the requirements of the water contract are similar to those used at Wenatchee and in other prosperous irrigation districts.

There is no question of the feasibility of the proposition, nor of the greatly enhanced land values. Such irrigation movements are making dozens of communities prosperous in Eastern Washington, and not only will it benefit those who make the contracts to take water, but it will make more valuable the holdings of every property owner—in town and country—in the community. The matter should be taken hold of at once, as the work should be started at an early date, and it is hoped those who have been hesitating will see it to their big interest to fall in with their neighbors on so important a deal and "sign up" at once.

There is no question on the part of The Leader as to the good faith of the parties behind the movement. Neither is there any question as to the importance of every citizen giving the project all the moral and financial support possible. Its first and foremost visible benefit would be that, as soon as the contracts are all signed up it would employ at remunerative wages all the

local labor that has been idle during the winter and crying hard times, and would create a payroll that would help everyone. When completed, there are several hundred acres of land lying between here and Chelan Landing that would be covered, and would be split into five, ten and twenty-acre tracts, each capable of supporting a happy and prosperous family. That alone would mean something to the community. And it is no dream. Furthermore, it's only one of the many benefits that would result from such an irrigation project.

As soon as the contracts are signed, a company will be organized, probably to be known as The Chelan Irrigation Company. Our advice to everyone is to do everything you can to push it along. It is one of those DISINCTLY GOOD THINGS a community simply cannot afford to let get away.

The Chelan Leader, September 17, 1909

Wapato Allotment Lands To Be Sold to Irrigation Company

Deal Is Pending This Week

If Completed It Will Open Several Thousand Acres to Settlement by White Families

If no hitch in the proceedings as planned occurs, one of the most important transactions in connection with the Chelan valley's biggest irrigation project will be consummated this week. As this is written a conference is on between the Wapato Indian

allotment owners and agents of the interior department on the one side and the Wapato Irrigation company on the other, the purpose of which is to transfer the Indian holdings to the irrigation company; and there is little doubt that the deal will be satisfactorily completed.

Judge James F. Allen of Washington, D. C., law officer of the Indian Bureau, and Chas. E. McChesney of Seattle, a special Indian agent, are here to represent the interests of the Indians and the interior department.

This deal has been pending for several months past. Nearly a year ago Z. Lewis Dalby, a special agent of the Indian service, came here to secure the consent of the Wapato allottees to sell their land holdings under the terms of the patents issued some time ago by the government. It is understood that the secured the signatures of seven of the nine allotment owners to the agreement to sell. [There were actually 10 allotments on the north shore, MA-8 through MA-17.]

This having been done, the Wapato Irrigation company, which had been working for months past on the project of irrigating the Indian lands, offered to purchase the whole tract of lands available for sale. The exact terms of the company's offer have never been made public, but the interior department evidently considered it a fair one for it was accepted in preference to the usual method of offering each allotment for sale by sealed bid.

sale by sealed bid. It is understood, however, that the company is to pay an appraised price for all the land transferred and supply water for the use of the Indians on the eighty acres of land each is required by the term of the patents to retain for another ten years.

If this conference is successful and the transfers of the Indian holdings are made as anticipated, it will make possible the irrigation of this fine body of Chelan valley land within the coming year.

The Wapato Irrigation company is an organization of Seattle capitalist[s] who have large resources at their command. It has been working on the project for several months and has practically all the preliminary surveys and outlines of the system completed, so that the work of actual construction of canals, flumes and reservoirs can be taken up without delay.

By this deal between 2000 and 3000 acres of irrigable land will be made available for settlement by white families.

September 24, 1909

Louie Wapato, one of the Chelan high school's students, has been employed during the past two weeks by the government's special Indian commissioners as interpreter in the negotiations that have been had over the sale of the Wapato allotment lands. He will resume his studies next Monday.

The negotiations for the sale of the Wapato Indian lands are still pending, and satisfactory progress is being made. A number o the deals have been closed up and the lands have been transferred to the irrigation company, as will be noted by reference to the real estate transfer reports published elsewhere. The department is recalling the patents issued two years ago to the allottees, and is issuing patents direct to the Wapato Irrigation company for all the lands bought. The Leader is not able at this time to state the exact situation in regard to the matter, for all connected with the deal are disposed to give out as little as possible until the last of the transfers has been made. It is understood, however, that a considerable sum of money will be paid over to the Indians who are selling within a very short time as the first installment of the purchase price. The department officials, Judge Allen and special Agent McChesney, who are representing the government in the transaction, are handling the matter very carefully in view of the future welfare of the Indians, and are using their best efforts to make arrangements all around whereby those who sell can invest the money paid to them in income producing property. It is anticipated that at this time next week the matter will have been all closed up, and that the Wapato Irrigation company will then be in a position to make an announcement of its plans for the development of the lands.

October 22, 1909

Indians Refuse To Sell

Three Will Not Dispose of Their Allotments

Negotiations Are Called Off

The Irrigation Company Will Proceed With It's Plans and Will Use Water on Other Lands

Judge Allen and Special Inspector McChesney, who had been here for several weeks pas representing the interior department in the Indian allotment sales, left Sunday morning for their respective headquarters, having closed up the land transactions as far as it was possible to do so. The three Indians who refused to accept the Irrigation company's offer, old John, Peter and Cecile, held out to the last in their demand for more money, and the negotiations were dropped when it was found nothing could be accomplished. [The evidence of land sales shows that the third person who held some land out for later sale was Wapato John's second son Celeste, or Sylvester, not Cecile.]

The three allotments thus withheld include about 1500 acres of land, aside from the 80-acres exemptions, a large portion of which is irrigable and all of which will have to be dropped out of the irrigation company's proposition unless the Indians come to terms before the company has contracted to cover other lands with its surplus water.

This, however, will not retard the prosecution of the project, and the company is proceeding with its plans disregardless of the present situation.

It is generally regarded, even by the best friends the Indians have ever had in the valley, that they were making a serious mistake. The Irrigation company's offer is a liberal one, and it is doubtful if the Indians will ever have a better opportunity to sell. The price offered no doubt leaves a margin of profit for the promoting company, but the Indians as well as every white man who has land of this character to sell, must expect that the capitalist who undertakes its development purposes to make something by the investment.

At the same time these Indians are holding out against a reasonable offer on the advice of interested white men, the land owners on Howard Flat are considering a proposition to sell their holdings to a Seattle company for prices ranging from $50 to $100 acre, for the irrigable land only, according to the quality of the soil, and the amount of improvements on the land. These ranches are for the most part well improved and the land is under the highest state of cultivation possible with the best known methods of dry farming; and the Flat is from ten to fifteen miles nearer to river and prospective railway transportation than the Wapato lands. The greater part of the Indian lands are neither improved nor under cultivation.

February 17, 1910

W. G. Swalwell of Everett, and LeRoy M. Backus of Seattle, officials of the Wapato Irrigation company, came in Wednesday on business connected with that project. It is rumored that they will make one more effort to make terms with Peter and Old John, the two Indians who have up to this time refused to sell their allotments, and if this can be accomplished they are ready to let the contracts for the material and the main canal and pipe line and to proceed with the development of the project.

June 16, 1910

Contracts Are Awarded By Irrigation Company for Ditch Excavations

Contract Prices About $10,000

Work Is To Be Completed This Season—Company Will Do Much Other Work Also

The Wapato Irrigation company awarded two contracts for ditch work on its irrigation project when the bids were opened at its Chelan office last Friday. The successful bidders for the contracts were the Okanogan Contracting & Developing Co., of Brewster, and Bergman & Gillen of Chelan. The former company was given the dirt work and the latter the rock excavations. This last includes 200 feet of tunnel at the outlet of the Wapato lake reservoir and about 3000 cubic yards of

open rock cut. The two contracts cover about nine miles of canals, and represent an expenditure of approximately $10,000.

The work is to be completed this season, and it is probable that water will be turned into the ditch this fall although too late to use for irrigation.

In the meantime and in addition to these contracts the company will do a great deal of preliminary work on the dam at the outlet of Wapato lake and on the various reservoirs selected for the storage of water, so that the whole system can be completed next season.

The ditch which will be dug this summer will water only between 600 and 1,000 acres of the lowest land under the project. To reach the higher ground on the company's 3,000 acres of holdings and the privately owned ranches which will come under the project, the plans contemplate a high line canal from Antilon lake to a big storage reservoir on the W. J. Culver place in Boyd district. This canal or pipe line, together with flumes and ditches to convey water from the numerous creeks along the north shore of the lake to the storage reservoirs, and the building of the dam to raise the level of Wapato lake, is the work which will probably be completed next year.

United States Congress, 36 Stat., 1358, March 4, 1911

An act authorizing the sale of portions of the allotments of Nek-quel-e-kin or Wapato John, and Que-til-qua-soon, or Peter, Moses agreement allottees.

Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled, That the Secretary of the Interior be, and he is hereby, authorized and directed to sell to the Wapato Irrigation Company, on such terms and conditions as he may deem for the best interests of the allottees, so much of the lands in Chelan County, Washington, covered by trust patents issued to Nek-quel-e-kin, or Wapato John, and Que-til-qua-soon, or Peter, Moses agreement allottees numbers eight and ten, under the act of Congress approved March eighth, nineteen hundred and six, as in his judgment may be required to advantageously and economically complete and operate its irrigation project now in process of construction in Chelan County, State of Washington, including such land as may be needed for roads, bridges, ditches, flumes, dams, reservoirs, docks, landing places and other works, and shall convey the lands so sold to the said company by patent in fee. The funds derived from the sale of said lands shall be conserved for the respective allottees or invested or expended for their benefit in such manner as the Secretary of the Interior shall determine.

With this legislation either Wapato John and Peter would reach a voluntary agreement to sell or the Secretary of the Interior would make an agreement to sell for them, as he was directed by Congressional to do. As we can see, it took little more than a month for Wapato John and Peter to see the writing on the wall and make an agreement of their own with the Wapato Irrigation Company.

The Chelan Leader, April 27, 1911

56,000 For the Wapatos

Special Agent Lipps Pays for Allotments

Money Will Be Invested Here

Indians Seek Agent's Advice as to the Best Disposition to Make of their Money

Old John and Peter Wapato received $56,000 in cash this week, which is the total purchase price paid by the Lake Chelan company for portions of these two Indians' allotments. Of this sum Peter received $26,000 and Old John $30,000.

The money was handled through the Indian bureau of the interior department and Special Agent Lipps paid the money to the Indians.

Mr. Lipps came up from Wenatchee last Friday expecting to turn the money over to John and Peter at once and leave the

following morning. However, the Indians wished his advice and direction with regard to investing these large sums and they refused to accept the money at once. For that reason the agent is still here looking over proposed investments in their behalf.

At the prices received Peter and Old John undoubtedly made remarkably good sales of their land holdings. Each reserved practically 160 acres of his very best land. For the remaining 480 acres in each allotment, Peter received about $55 an acre and John $65 an acre. The land purchased by the company includes, particularly on the Peter allotment, quite a little rough land. In addition to this the Indians have a fee water right for 80 acres for seven years.

White settlers on Howard Flat have contracted to sell one half of their best land to the Methow Valley Irrigation company for $50 per acre, and give one half of their remaining holdings for water on what they have left; and they consider they made a good deal.

August 31, 1911

$50,000 To Be Paid To Local Indians

Native Citizens of the Columbia Valley Hold a Pow-wow at the Wapato Lands This Week

O. H. Lipps Is Government Paymaster

He Is Now Engaged in Rounding Up Heirs of Deceased Allottees and Will Distribute the Money Next Week

Fifty thousand dollars or more will be distributed among Lake Chelan and Columbia valley Indians in this vicinity within the next two weeks. Special Agent O. H. Lipps came in last Thursday with instructions and full authority to act as the department's disbursing agent to distribute moneys due the Indians for the sale of their allotments.

Mr. Lipps has first to settle a little more definitely just who are legal heirs of two original allottees, now deceased—Lac-a-Yuse and Markane—and a big pow-wow which is attended by all the Indians in this section has been held at Wapato John's lands this week in order that the agent may secure the information he desires.

Some time next week he will begin paying out the money. There is a sum of about $6,000 due to the heirs of Lac-a-Yuse, or Humpy Peter as he was known to his white neighbors, and $4,000 to the heirs of Markane, Rose Marie, a Columbia river Indian, is to receive $29,200, and Columbia Peter $10,850.

The large sum is to be paid over to the Indians to be used by them of their own free will, but precautions have been taken by Agent Lipps and by local friends of the Indians to see that the debts of all Indians receiving portions are paid up in full and to

induce the beneficiaries to invest the balance in good income producing property or other equally good securities.

August 21, 1911

Indians Can Use Money

Capt. John McA. Webster, Indian agent on the Colville reservation, adopted a new policy in reference to handling the funds held in trust for the Indians of Northern Washington and the red men will now be allowed to spend large sums for the purchase of stock, farm implements and other farm home necessities.

However, while the Indians are to be allowed the free use of their money in making purchases they will be prohibited from selling any of the articles purchased without the consent of the reservation agent. A bill of sale will be required with everything purchased, and all persons who buy stock or other property from the Indians must secure bills of sale approved by the agent or the property will be taken possession of by the government.

August 31, 1911

Long Jim, of Brewster, is attending the meeting of the Columbia river Indians at the Wapato place this week.

September 14, 1911

John Wapato, the head of the Wapato family of Lake Chelan Indians, died at his home near the mission church last Thursday [September 7], after a sickness of only three days from fever. He was buried in the Wapato burial ground Saturday [September 9]. This old Indian was nearly ninety years of age [probably actually born in 1925]*, and he had lived on the shores of Lake Chelan for many years. His aged wife is sick also, and it is expected that she will not long survive her husband.*

September 21, 1911

Special Indian Agent O. H. Lipps is again in Chelan and will be here for several days, while he is engaged in making reports to the department concerning the matter of heirships to the original Indian allottees in this vicinity.

Louie Wapato left Sunday [September 17] for Seattle and has entered the state university for the coming year. He will enroll for the classical course. Louie possesses an unusually bright mind, and as he is a faithful student, he will undoubtedly make the most of the opportunities afforded by a college course.

October 5, 1911

Indians Will Share Big Sum

Special Indian Agent B. F. Emery of the Colville agency was down from Omak several days the past week in connection with

local Indian affairs. He was securing the signatures of Lake Chelan Indians to certain papers in the matter of the distribution of the $1,500,000 recently appropriated by congress to pay off the Moses agreement Indians for the north half of the Colville reservation.

About 2500 Indians will participate in the division of this large sum, receiving a per capita apportionment of $600; and all the Lake Chelan Indians, except the few who accepted allotments under the Moses agreement, will receive shares of the government appropriation. All these Indians also have the right to an allotment each on the south half of the reservation—eighty acres of agricultural land, or 160 of grazing land.

The payments are made subject to the direction of the secretary of the interior, and the agents of the Indian bureau are taking precautions to see that those who are not fully competent to manage their affairs use the funds to improve and stock their allotments on the reservation.

When the Moses agreement was entered into between the government and the Columbia river Indians twenty-five years ago, the Indians were given the choice of accepting allotments along the Columbia river and its tributaries south and west of the Okanogan or living on the Colville reservation. Those who accepted allotments have no share in the division of the government appropriation of $1,500,000, nor in the distribution

of south-half allotments; but their heirs have, and on that account practically all the Indians now living in this vicinity, young and old, will share in these large sums in cash and lands.

Thirty-seven (37) specific Moses allotments were created by Executive Mansion signed by President Grover Cleveland on May 1, 1886. Three more filings for Moses allotments in 1890 by the last Chelan Indian chief Long Jim for land at the south end of Lake Chelan and by two of his tribesmen, Chelan Bob and Cultus Jim, for land in the Chelan Falls area led to three more allotments being granted. One of the original thirty-seven allotments, that of John Salla-Salla, was given back to the government by the recipient and voided by Executive Mansion dated January 19, 1895 signed by President Grover Cleveland. A special act of congress, 33 Stat. Line 1065, on March 3, 1905 authorized Long Jim to sell his entire allotment, moving it into the public domain. We have seen above that a 1906 law allowed allotment owners to sell all but 80 acres of their allotments and many allotment owners did sell most of their land in 1909.

February 27, 1913

Paul Ford is finishing Peter Wapato's town cottage this week and it will soon be ready for occupancy.

February 23, 1914

…Paul Ford, the enterprising young engineer associated with the Lake Chelan Land Co. …

The Chelan Leader, May 8, 1924

Peter Wapato has installed an electric pump for irrigation and their house has been wired for lights.

July 28, 1927

Annual Indian Picnic To Be Held On August 7-8-9

Horse racing every day will be one of the features of the program.

Wenatchee Daily World

March 25, 1931

Wilfred Woods interview of Peter Wapato

Wapato John, Peter's father, was born at Entiat. His mother, Ken-em-teek, was a Puget Sound Indian.

John bought a plough and plowed Wapato Flat, and sold potatoes to prospectors going through, and in Yakima. Peter said, "In winter we never had any dry weather like we have now. The snow got two or three feet deep. When I was fifteen years old there was a great shake (Dec. 14, 1872). That was in

1872. The big shake came all at once, but it continued to shake for four or five years.

[Peter's gravestone says he was born in 1854, which the bulk of the other historical evidence confirms to be about right. Therefore Peter would have been eighteen years old at the time of the great 1872 earthquake, not fifteen. Peter was about 77 years old at the time of this interview and the events he describes go back some 60 years, so it is no wonder that some details may be distorted by the passage of time as well as Peter's growing penchant to let his imagination be his guide.]

The Wapato family was located near what is now known as Ribbon Cliff. We were in a log house with a dirt floor, near the cliff, and it shook so much that all the roof fell down. The shake filled up the Columbia River, and all one night the river was dammed. The next morning the river went through.

[Here again Peter's memory or description is a bit misleading about where the Wapato family lived. "Near" Ribbon Cliff can take in a large area and, in truth, all the evidence suggests that the Wapato family was living on Maple creek where it flows into the Columbia river, at the south end of Knapp's coulee, at the time.]

We had no snow that winter, but the next winter on Lake Chelan we had snow. (N.B. It snowed ca. 8 ½ feet deep.) We

had another big snow about two years after Chelan settled as a town.

[This too is confusing. The phrase "the next winter on Lake Chelan" may refer to the winter of 1880 or 1881 after the Wapato family moved to the north shore of Lake Chelan. For further perspective, Chelan established a post office in 1890.]

At the time of the earthquake the earth cracked open at Chelan Station where the springs are located. The water shot into the air as high as the Daily World Building, and it kept on for a week. Then it got lower and lower until it was nothing but springs. Then when the earthquake came a mountain east of the river cracked open. Black water came out of the split.

[The major earthquake of 1872 was followed by several years of occasional quakes and tremors over a wide area with some odd things happening. Peter seems to run some of these things together in his narrative, but one gets the benefit of what specific things stayed in his mind over the years.]

From *Pioneers of North Central Washington* by Eva G. Anderson (page 560). The date of events described is uncertain but Dr. Hubbard settled permanently in Manson in 1928 and Peter died in 1949. The described story probably dates from 1929 or in the early 1930s.

Dr. Isaac Hubbard, 1878-1959, Manson's Pioneer Doctor

"One of my joys," according to Dr. Hubbard, "was to hear and see Peter Wapato reenact his experiences of an early day. Once when son John was small, Peter took him on an expedition back in the mountains. While Peter was dragging up some firewood, he saw a bear enter her hibernation den. Peter'd left his rifle back at his tent. So to be sure the bear stayed in the den, he stuffed seven-year-old son John into the hole and left him there while he ran for his gun." [Since Peter's son John Baptist was born in 1881 and he was seven years-old in this story, the events were purported to occur in 1888.]

"It was dark in that hole so Peter Wapato whittled a torch out of pine timber, shoved it into the den ahead of him for light, and shot at the bear. He missed! He shot again and again. Finally, the old bear was dispatched and the cubs killed too. Peter dragged all of them from the den for the fur."

"To demonstrate the story," Hubbard says, "Indian Peter put on his tribal togs, and gesticulating told how he watched the bear enter the cave…how he crawled through the hole after him…banged away with his gun…and finally dragged the bears forth."

"IT WAS THE MOST COMICAL YET REALISTIC ACTING I EVER SAW. Peter even crawled under the bed and went through motions to imitate the way he entered the cave and shot the bears."

"Tom Kusamal, another old-timer, prevailed on Peter Wapato to tell and retell that bear-hunting story over and over."

The factual basis behind this story, in all probability, is found in the article published in the Chelan Leader on December 31, 1891. There is no mention of Peter's son John Baptiste and no heroics of a brave Indian vanquishing a mother bear and her cubs. I repeat the 1891 article for comparison.

Last Sunday Wapato Pete and others went up to a cave above the mouth of Twenty-five mile creek, where bear signs had been noticed, and on attempting to enter they heard the animal growl ferociously and judiciously beat a retreat. On Sunday a party went back to effect the capture of the bear if possible….

This is indicative of Peter's imaginative re-creation of his life, attested to anecdotally by others who knew him. This is a caution to take a skeptical view of the stories that Peter tells later on.

Wenatchee World, May 2, 1939

Before the Covered Wagon

Manson's Chief Wapato Describes Real Early Life Here

Talks to Martin [then Washington State Governor]

Tells What He Would Do If He Were in Governor's Shoes

By Dick Bell

1849!

Wenatchee or the Apple Capital wasn't even dreamed of.

Only occasional white traders and prospectors passed through the district.

Some chiefs were on the warpath and there were many clashes between Indian tribes.

Wild game, fish and fur animals were the chief items of food an necessities.

That was the year in which Chief Peter Wapato, 90-year-old Manson orchardist was born, and he has witnessed the complete transformation of North Central Washington from wild, uninhabited plains to the coming of white man and his present-day civilization.

[We should note that Peter Wapato was probably born in 1854, as his gravestone states, and was 84 or 85 years old at the time of this interview. This is a hint that strong skepticism is called for.]

There were already horses in the district, so bareback riding and canoeing were methods of travel, the chief recalls. There were also a few flint-lock muskets, which the Indians had traded for, and that was how the wild game was killed, he remembers his father as saying.

"Wenatchee was the Indian name for the rapids on the calm water above Leavenworth, and the site of the city was called Blue Rock.

Walla Walla was the nearest trading post; there was no Spokane at that time. [Spokan Falls was founded in 1881, with the e added to the name in 1883.] It took four days on horseback to get to Wall Walla and then 16 days to come back with a load of supplies.

Starts Trading Post

Peter's father, Wapato John had a trading post where the Entiat runs into the Columbia, and when Peter was a boy he used to go to Walla Walla for supplies. He recalls, on his first trip he was just a little fellow and could carry only one 50-pound sack. The next trip he was bigger and could take two, and gradually was able to carry as many as the men. [It is uncertain if Wapato John ever lived at or had a trading post at the mouth of the Entiat river, although his half-brother, Silicosasket, the last chief of the Entiat tribe, lived nearly his whole life at the mouth of the Entiat. Wapato John is known to have lived and had a trading post near the mouth of Maple creek where it meets the Columbia river and in the area now called Stayman Flats.]

His father got the idea for a trading post from the Hudson's Bay company who had established several throughout the

northwest by the time Peter was born. One was at Fort Okanogan.

During his early life Peter recalls that the first whites who came were trouble makers and did not get along with the Indians. Then as the population increased, a better class of people came and there was little trouble after that.

His boyhood was spent running pack trains to get supplies for his father's trading post. For part of their education, Indian youths were taken up the Entiat valley and told to come back around Lake Chelan. They made this trip alone, and would be gone eight to 10 days. All boys had to make this trip before they were 10 years old. [Peter would have been 10 years old in 1865.]

On some of his trips to Walla Walla Chief Wapato remembers the horses would die and he would have to walk. On one trip he hiked 70 miles alone, had no water and was constantly evading rattlesnakes.

Peter never saw an uprising against the whites but remembers his father telling about them. Chief Moses was leader of all the Indians in this district, and Chief Joseph, around Wallula.

One time all the tribes met in council at Okanogan and decided to fight. In that skirmish one of Chief Moses' lieutenants was killed, but they couldn't catch Moses.

What saved Chief Moses was the boundary dispute between the United States and England, known as "54-40 or fight." The whites were so interested in this controversy they temporarily forgot Chief Moses and his warriors, and later he became very friendly to the whites.

Peter also recalls hearing about Chief Owhi, who was always on the warpath. He was fighting in the central part of this state, but in a losing battle he retreated to Spokane. A few of his own men were recruited to kill him and his son Qualchon. [The truth seems to be that both Owhi and Qualchon were killed by the U. S. Army, Qualchon was hung and Owhi was shot while trying to escape Army custody, according to historians Robert H. Ruby and John A. Brown in Half-Sun on the Columbia.]

The first musket Peter's father every received was given to him by a white man. There was a party going through here on a scouting trip, and a few Indians were selected as scouts. For pay each good Indian was given a musket.

His grandfather, Lahomed, was one of the tribal leaders who made the early treaties between Indians and the whites. In all these early treaties the Indians were careful to save their rights to hunt and fish.

The first white man Peter ever saw was a trader, and he remembers the man as looking pale and sick. The Wapato

family came from Celilo Falls on the Columbia before Peter was born.

"The Indian race will survive," Chief Wapato believes. He had 10 children, six of whom are living. With two sons he operates a 15-acre orchard near Manson. The town of Wapato has no connection with the Wapato family.

If I Were Governor

What would you do if you were governor, Chief Wapato was asked after a day of "rubbing elbows" with Clarence D. Martin.

With the aid of his son Edward as interpreter, the chief replied:

1. *Help stop Hitler.*
2. *Help the farmers.*
3. *Help in the codling moth battle.*
4. *Keep the "doggens."*
5. *Encourage education.*
6. *Go to all the blossom festivals I could and "kiss as many queens as possible."*

Dressed in his colorful Indian regalia, Chief Wapato spent most of one day during the festival with Governor Martin. He posed with the state's chief executive and Queen Lois for several pictures, rode with them through blossom land, had dinner with their party and as a wind-up entertained them with a war-dance.

The chief is a self-taught man able to speak some English although he was born long before the white man settled in this region, and for an early education he was taught to blaze trails, fish, hunt wild game and trap animals instead of the three "R's" from the books. All of the English he knows, he just "picked up" from his family and friends.

Ninety years old, Wapato is a keen follower of current world problems. His sons, Louis and Edward who were with him on his visit here, keep him posted on national and international affairs. He is better informed about the "doings" in Europe and the Orient than many who are able to read. Activities of Hitler are one of the most interesting subjects to him.

His help to the farmers would be in seeking better prices for their products, especially wheat and apples, and to stage a war on insects. Both of these tasks show he is a close follower of our farm problems.

For the tokens, or "doggens" as he calls them, he said "I like the governor very much, and also enjoy our state government. I don't mind paying taxes, although occasionally I get mixed up on the number of 'dogs' to pay." Chief Wapato has paid a huge sum to the state in both real and personal taxes during his long residence here.

He is an ardent booster of education. One of his sons is a graduate of law at the University of Washington, and another a

graduate of Carlyle university. Both said they received their education only through encouragement and support from their father.

Regarding the blossom festival business, the chief said he had one of the best times ever. However, at a ceremony when Governor Martin was kissing the queen, the chief thought he had carried things far enough so began beating his drum for the governor to stop. He said he would so some kissing too if he were "boss" in Olympia.

Wapato's life has been one of constant change and marvel. Having been born about the time the first white traders came through, he has witnessed civilization and growth of North Central Washington since its inception.

To him the cars are something to marvel at, and a far different way to travel than horses he was accustomed to during childhood. It was virtually impossible for him to believe his picture could be taken in the morning, and then hardly an hour later appear in the Daily World.

Then a record was made of him singing a war dance. When it was reproduced a few minutes later, he thought it impossible but cheered loudly when the others did.

Chief Wapato had a busy time celebrating Blossom Festival, but it was the time of his life, and he will be back again next year if possible.

Chelan Valley Mirror, May 29, 1941

Peter Wapato At 86 Dons Tribal Dress For Rodeo

AGED INDIAN STILL VITAL AND COLORFUL PART OF COMMUNITY WHICH HAS BEEN HIS HOME FOR NEARLY 90 YEARS

Peter Wapato, head of the Wapato Indians and a settler in the Lake Chelan district long before the white man came, is one of the most colorful figures in North Central Washington. Around 86 years of age, Peter Wapato has more of the history of Lake Chelan written in the kindly wrinkles of his face and in the depths of his amazing memory than has ever been placed on paper for subsequent generations.

Still active at his advanced age, he is an important part of the annual rodeo celebration. With the sporting spirit of the ever-youthful, each year he dons his headgear and handsome buckskin suit to ride erect and proud in the rodeo parade4 with smiles for his friends and a pleased not to spectators who cheer as he passes by.

It is claimed that Peter's father, Wapato John, planted the first apple tree in this district from seeds he obtained at Fort

Vancouver. Wapato John brought his wife and five children to the Chelan valley in the late 1870's. All were adults and under the Moses agreement each was allotted a section of land. Peter chose the peninsula which is Wapato Point with lakeshore property running west where the townsite of Manson was later laid out.

Has Watched Civilization Develop

Many developments have taken place since the Wapatos established their home on the lakeshore. Peter has watched the coming of the white man and the gradual swallowing of rich orchard land and lakeshore property in the valley. He saw the little groups of prospectors make their trips up lake to search for treasures hidden deep in the Cascades, saw them return with hope making their eyes gay and sparkling because they had found an untold wealth of mineral deposits, and he saw the hope go dim when no practical means of extracting the ore presented itself. And now after nearly half a century, he has witnessed the amazing power of capital with the thousands of tons of concentrates mined at Holden, shipped down lake on barges and sent by rail to smelters at Tacoma by the Howe Sound Mining company. He has hopes of seeing further mining developments in the Horseshoe Basin area with the completion of the road from Stehekin.

Grooved deeply in Peter Wapato's memory is the progress of the fruit industry until this has become one of the greatest apple producing areas in the world—the industry which spread from one tree that frew from see his father planted. The coming of irrigation, the railroad, construction of highways, transportation improvements and power developments have been within his life time.

Sports Fan

He has always been an enthusiastic fan for any sports event particularly horse races and rodeos. In the early days, the Indians held rodeo shows of their own and during 1890's and early 1900's horse racing was popular with Indians and whites alike. An article in the Bid Bend Empire [a Waterville paper] in 1888 describes the annual Chinook dances observed by early Indian tribes and adds: "In those days real cowboys made whoopee this region, among them being Let-'Er-Buck Peter Wapato." So Pete and his descendants and their friends carried on the tradition in Chelan.

Here again we see exaggeration and hyperpole. Peter was never more than the leader of his family; he never provided any leadership to his siblings, their families or other Indians associated with Wapato John. He was never "head of the Wapato Indians," as the first line of the story states.

Wapato John came to the north shore of Lake Chelan with four of his five grown children, two sons and two daughters, and several relatives by marriage. Ten allotments were taken up on the north shore by this group of Indians.

I haven't looked for this purported article in the Big Bend Empire, a Waterville newspaper, referred to in the last paragraph, but I doubt that the article exists. The Big Bend Empire was a weekly newspaper published from July 12, 1888 through May 26, 1921. It was a real newspaper. But the quote makes no sense. It begins "In those days," rather than speaking in contemporary terms. It is looking backward, not reporting on any contemporary reality. Most likely this "quote" is a creation of Peter's second son, Louis. My article on Louis will show how he wrote and had published a number of phony stories and phony "old newspaper articles" that he simply made up himself and passed off to credulous newspaper reporters and editors. There is no evidence in the Chelan Leader dating from 1891 through the rest of Peter's life that Peter ever had any involvement in horse riding or racing in any capacity as owner or rider. On the other hand, Peter's oldest son, John Baptiste, was involved with raising and racing horses his whole life; indeed, this was the strongest focus of his life. And Peter's oldest brother, Charles Wapato, who was murdered on August 11, 1906 by Peter, John Baptiste and Louis, was involved in raising and racing horses around the

state, just as John Baptiste was. In these two major interviews of Peter Wapato he does not take the opportunity to address the murder of his brother, Charles, in any way. Nor does Peter describe his wife and children and their lives on Lake Chelan.

Chelan Valley Mirror, March 21 1946

Peter Wapato is quite ill at his home.

Chelan Valley Mirror, May 17, 1948

At the weekly meeting of the Rotary the guests were Chief Peter Wapato, his two sons John and Ed, his daughter Margaret and grandson Peter Wapato. Chief Peter is 97 years old and is very spry for his age.

John Wapato spoke about bringing in the lumber which was used for the building of the Indian church near the Chelan Box & Manufacturing Co.'s mill. The lumber was taken across the river near Entiat and brought up Knapp's Hill by teams. The church was built in 1886.

If Peter was born in 1854, as is stated on his gravestone, then he was 94 at this time, not 97. And John Wapato is relating oral history about the events described because he was born in 1881 and was five years old in 1886.

Chelan Valley Mirror, October 7, 1948

Peter Wapato Sr. is quite ill at his home with a heart attack.

Chelan Valley Mirror, October 27, 1949

The many old time friends of Peter Wapato will be sorry to hear he is in a critical condition in the Community hospital. He was taken there Sunday following cerebral hemorrhage, and at the last report had not regained consciousness. Mr. Wapato is well up in his nineties. An Indian leader, he ran a trading post out of Winesap in 1850, and made regular trips to Walla Walla, Ellensberg and Yakima.

There are two separate parts to this report. The first reports on his condition and says he is in his nineties. We can accept that part without question. The second part says "he ran a trading post out of Winesap in 1850." This implies that he was a grown man in 1850, let's say 25 years old; this would make his age in 1949 about 124 years old! This part of the story obviously confuses Peter with his father Wapato John. Either the reporter somehow got confused or Peter's mischievous son Louie added this bit of nonsense just to get the reporter's goat.

Peter Wapato died on October 28, 1949.

The Wenatchee World, October 29, 1949

Chief Peter Wapato Dies

100-Year-Old Indian Saw NCW Grow

A link with history has been broken.

Chief Peter Wapato of Manson, 100 years old, died last night.

[The first error here is Peter's age. He was probably born about 1854, as stated on his gravestone, and so he was 95 years old at his death. Peter's purported 100 year age at his death, and the narrative of Peter's life, are most likely supplied by his second son, Louie, who had a penchant for creating deliberately misleading, manufactured and unreliable versions of the life of his father and others.]

The ancient Indian chief was believed to be the oldest apple grower in the state of Washington. He planted his first tree in 1885, and it is claimed that his father, Wapato John, planted the first apple tree in the district from seeds he obtained at Fort Vancouver.

Since that day in 1885, Peter Wapato was a fruit rancher, and he has operated a 15-acre apple ranch at Manson.

Chief Wapato was born at the present site of Winesap 100 years ago. There he lived until he and his family were ordered to move to the Columbia Reservation. Peter Wapato moved to Manson.

[Peter Wapato was never an Indian chief. His father, Wapato John, was not an Indian chief either. Wapato John's half-brother, Silicosasket, was the last chief of the Entiat Indian tribe of which they were both members. Wapato John, however,

was very highly regarded by Silicosasket and by all the regional Indian tribes and the leaders of the white community. Peter was Wapato John's third son and was not in any line of succession even had John been a tribal Indian chief. Peter took the mantle of chief purely for commercial reasons and for ego satisfaction. In doing so he started a tradition in the Peter Wapato lineage. After Peter's death his second son, Louie, took on the mantle of chief and after Louie's death, Louie's third sister Lucy's second son, William (Bill) Evans, Jr., also called himself chief. The Peter Wapato tribe never consisted of more than his immediate family. His family left no record of what they thought of Peter's parading as a great Indian chief. As for Peter's birthplace, it is unknown but was probably somewhere along the Columbia river from the Entiat river to Maple creek. The dates of Peter's orcharding must be taken with a grain of salt. It is probable that in 1879 Wapato John, his family members and other Indians associated with him living near Maple creek were told by the U. S. Army, who commanded the Washington Territory, to either move to the newly created Columbia Reservation or to an existing previously existing reservation such as the Colville Consolidated Tribes Reservation. Wapato John and his followers chose to move to the Columbia Reservation on the north shore of Lake Chelan where each family ultimately claimed one square mile of land under the Moses Agreement of 1883. The north shore of Lake

Chelan was several miles, as the crow flies, from Wapato John's encampment at Maple creek along the Columbia river at the south end of Knapp's coulee.]

Surviving are one son, Louie Wapato; two daughters, Margaret Wapato and Mrs. Lucy Evans; three grandchildren, Peter Wapato, and Robert and William Evans; and one granddaughter, Nancy Evans, all of Wapato.

[All of these survivors of Peter Wapato lived at Manson not in Wapato. They weren't even all named Wapato.]

Funeral services will be held Monday at 2 p.m. at his home in Manson; burial will be in the Indian cemetery there. The Smith funeral home of Chelan is in charge of arrangements.

Ten years ago Chief Peter Wapato was an honored guest at the Apple Blossom Festival here. He rode in the car with then-Governor Clarence D. Marfin and a phonograph record was made of his war dance. Dick Bell, a Daily World reporter, wrote this story about the Indian chief:

This article by Dick Bell from May 2, 1939 is then reprinted and attached to the announcement of Peter's death. The Dick Bell article is printed above under this date.

Wenatchee Daily World, November 1, 1949

Chief Peter Wapato Buried on Indian Land

'Oldest of His People'

By Mary Ellen Aryes

Manson, Nov. 1

They laid Peter Wapato to rest behind the weathered Indian church on Wapato Point yesterday afternoon.

[Here we go again! The weathered Indian church and cemetery were not located on Wapato Point. They were both located on the Wapato John allotment, MA-8. And, moreover, the John the Baptist Indian church was only weathered because Peter Wapato was such a poor custodian of the property after his father died and his mother moved away. Both the church and the cemetery were ignored for years and allowed to decay and fill with weeds.]

And among the Chelans, Nez Perce, Entiat and Omak Indians who chanted at the graveside, none could remember 100-year old Peter Wapato as a brave.

[I already disposed of the falsehood about Peter's age at his death. One may wonder whether anyone attending the ceremony had any desire to remember Peter, as a brave or anything else. The photo at graveside seems to show 50 or 60 people attending. Many would probably have been from the local white Manson community. It would be interesting to know exactly who the Indian attendees were, since Peter does

not appear to have been either a social or beloved person among his fellow Indians.]

He was older than the old church, older than the cemetery and the road in front of it. He was older than the apple trees and the lumber mill of Wapato Point.

Only the handfuls of dirt each Indian sprinkled on the grave; the sun that beat down on the tumble-weeds of the cemetery and the Ah-cum-kin-i-ma-me-hut (Great Spirit) was the same that Peter Wapato knew as a boy.

At least one mourner for each year of his life gathered at Peter Wapato's home for the funeral ceremony and around the graveside at Wapato Point, the peninsula named in his father's honor.

There were white men like the ones Peter Wapato first saw and thought looked sick in the days when the Northwest was inhabited by Indians.

There was Harry Owhi of the Nez Perce, descendent of Chief Owhi, who followed Chief Joseph into exile. There were Indian women in fuchsia kerchiefs and orange plaid shawls and teen-aged Indians who knew as much about a station wagon as their forefathers did about a horse.

But only Peter Wapato's own people gathered at the centenarian's plain wooden orchard home *following the two formal ceremonies.*

The invitation was issued by Ed Wals in musically sing-song Chelan dialect before Peter Wapato's casket was lowered. White men at the service thought his words were part of the service.

Peter Wapato was the son of another centenarian. His father, John Wapato, also lived to 100. John Wapato was chief of the Entiat Indians and nephew of Te-Hus-Keen, first chief of the tribe.

[With this last sentence the narrative again wanders off into falsehood and mythology. We've already seen that Peter was not 100 years old at his death; he was 95. And as for his father, Wapato John, although John's birth year is unknown he may have been born in 1825 which made him 86 at the time of his death on September 7, 1911. In order to have been 100 years old John would have been born in 1811 and that date doesn't match up well with other information about the man, his wife and his children. Wapato John was never chief of the Entiat Indian tribe; John's older half-brother Silicosasket was the last chief of the Entiat tribe. Even in the oral history of the Entiat tribe Te-hus-keen was probably not the first chief of the tribe.

So, here again, we see the inventive voice of Louie Wapato weaving a mythical narrative for his own purposes.]

Chief John Wapato, a progressive cattleman and farmer, was the first Indian to plant crops in this area, and the first Indian to raise potatoes. His name, "Wapato", carried down by Peter Wapato, means "potato" in Chinook jargon, the combination of English, French and Indian used by early traders of this country.

When Chief Moses arranged with the government for a reservation on Lake Chelan, John Wapato moved there from his range on the Columbia river because it offered superior forage for his cattle.

Peter Wapato continued to live and cultivate this Indian land. He was sometimes called "chief" but he had no tribe.

[Finally we get the straight truth about "Chief" Peter Wapato.]

From his home here he saw the sod he roamed from Wenatchee to Walla Walla become the range of the white man; the site of an atomic bomb plant and the scene of the most intense hydro-electric development in the world.

But others who stood around his grave in back of the weathered Indian church yesterday knew the modern age.

No one could remember Peter Wapato as a brave.

This last is not surprising, and not only because of Peter's age, because in many ways Peter never was an Indian brave. He grew up in a family grouping engaged in farming and raising cattle and horses and operating a trading post which dealt with Indians, whites, Chinese and any other nationality that drifted through the north central Washington Territory. Peter did not grow up in the Entiat tribe, though the members of the Wapato family all knew that they were members of that tribe and that Silicosasket was their official chief and a brother of Wapato John. Peter does seem to have pined most of his life for the "good old days" of tribal Indian life, something he never experienced, and he passed that spirit on to most of his children, who with one exception failed to use their excellent education to step out independently on their own. Instead, they either stayed at home all their lives or returned home after receiving their fine educations and not using the specific qualifications they had. Louie, for example, received a law degree from the University of Washington but never joined the bar and never practiced law.

The Chelan Valley Mirror of November 3, 1949 contained an obituary for Peter Wapato. It's similarity to the Wenatchee obituary seems to show similar sourcing, namely, Louie Wapato.

P. Wapato, Centenarian, Laid To Rest In Old Indian Courtyard.

Services Held Tuesday At 2:00; More Than 100 Friends Attended.

More than one hundred friends went to the old Indian church at Wapato Point near Manson Tuesday afternoon to see Peter Wapato, 100 year old Lake Chelan pioneer, laid to rest in the graveyard there. Indians from the Chelan, Nez Perce, Entiat and Omak tribes came as well as Chelan pioneers, late arrivals in the valley, and many others to pay tribute to one who for many years they had called a "Friend," for Peter Wapato was a "Friend to Man," whether of the white or the red race, and many will miss the friendly visits with the old patriarch.

[This tribute to Peter's great friendliness to all seems to ignore his stubborn Indian identity, his hermit-like existence, just how few friends he actually had of either whites or Indians, and especially ignores his involvement in the murder of his oldest brother on August 11, 1906. Whether Peter's life can be characterized accurately as a Friend to Man is open to question, but this seems to be the story that his son Louie wanted to put forward.]

Peter Wapato was the son of another centenarian, John Wapato, who was chief of the Entiat Indians and nephew of Te-Rus-Keen, first chief of the tribe.

Chief Wapato was a progressive cattleman and farmer, and was the first Indian to plant crops in the Lake Chelan area, and the

first to raise potatoes. It was this that gave John the name of Wapato, meaning potato, and the name has come down through the generations.

When Chief Moses arranged with the government for a reservation on Lake Chelan, John Wapato moved there from his range on the Columbia river. Peter Wapato continued to live on and cultivate this Indian land.

Though many friends gathered in the churchyard, and many lovely flowers bespoke the esteem in which Mr. Wapato was held only Peter Wapato's own people gathered at the Wapato home following the services at the churchyard.

[This last fact, I suggest, accurately shows the insularity of the Peter Wapato family.]

The invitation to the home was given by Ed Walls in musically sing-song dialect before the casket was lowered. White friends at the services thought his words were only part of the service.

Peter Wapato is survived by a son Louie Wapato; two daughters, Mrs. Lucy Evans and Miss Margerat Wapato; three grandchildren; and one great grandchild.

Peter and Hyacinth Wapato had at least eight children, all but three of whom had died by the time of Peter's death, and the only line of the family that continued was that of Mrs. Lucy Evans.

The oldest of Lucy's children, Robert Evans, was appointed executor of Peter's estate. Robert held a Bachelors Degree in Music from the University of Washington and was a touring classical pianist.

The following notice was published in the Chelan Valley Mirror in the issues of January 19 and 26 and February 2, 1950.

IN THE SUPERIOR COURT OF THE STATE OF WASHINGTON IN AND FOR CHELAN COUNTY

In the Matter of the Estate of PETER WAPATO, also known as QUE-TIL-QUA-SOON, Deceased.

No. 5485

NOTICE TO CREDITORS

The undersigned is the appointed and qualified Executor of the above estate. All persons having claims against said deceased are required to serve the same on said Executor or his attorney at the address below stated, and file the same with proof of service, within six months after first publication of this notice.

First published on January 19, 1950.

ROBERT Evans,

Executor

CROLLARD & CROLLARD

Attorneys for Executor

Doneen Building

Wenatchee, Washington

Summation

Thus ended the confusing and enigmatic life of Peter Wapato. We know little or nothing of his inner thoughts and motivations and can only try to infer them from his behavior and actions over the years.

Peter Wapato in a marketing photograph for his Wapato Point Fourth of July commercial celebration events. Peter was a self-appointed chief.

John B. Wapato | Lola Ross | Peter Wapato | Glenn Ross | Eddie Wapato

May 14, 1946

Here stands five of my
Very dear friends.
Dated May 14th 1946
Adam H. East.

John, Lola, Pete Glenn and
Eddie.

My good friend
Peter Wapato 101 years 90 or 91 maybe
old. and his two sons
John and Eddie. My niece and
Nephew Lola and Glenn Ross.
Adam H East.

HE

John B. Wapato, Peter's oldest son
1881 - 1949 (68)

Peter Wapato, Wapato John's 3rd son
1855 - 1949 (94)

Eddie Wapato, Peter's 3rd son
1895 - 1948 (53)
died in auto crash in 1948